

SUMMER CONFERENCE NUMBER

THE CHINESE RECORDER

VOL. XLIII.

OCTOBER, 1912.

No. 10.

Registered at the Chinese Post Office as a Newspaper.

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Published monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China.

Subscription \$3.50 Mexican (Gold \$1.75 or 7 shillings) per annum, postpaid.



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WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

GEORGE H. ELLIOTT, M. R. C. S., in the *British Medical Journal*, December 15th, 1883: "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

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CAUSES DIGESTION OF THE FOOD.



New York.

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Hamburg.

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GIVES TONE TO THE STOMACH.

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China Sunday School Union
TEACHER-TRAINING
DEPARTMENT

Assembly Hall



Summer School of Methodists
July-August 1912

PEITAH

Surf-bathing



Summer School Grounds
on
Slope of Lotus Hills
above the Gardens



Sunset Meeting Place



Front of Dining Hall

THE CHINESE RECORDER

Published Monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

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VOL. XLIII

OCTOBER, 1912

NO. 10

Editorial

Summer Con- ferences.

WHILE we do not aim to Westernize the Chinese yet there are many effective methods of Christian work that can with profit be transplanted to China. Among these is the Summer Conference, the number of which is rapidly increasing. The need that justifies the elaborate conferences held in the homeland is accentuated in China. The loneliness of the average Christian worker in China, whether Chinese or Western, renders imperatively necessary opportunities for stimulating and feeding his heart and mind. For the Chinese Christian workers these conferences not only provide an opportunity for study, they also are a means of enabling them to realize the growing strength, the growth in numbers, and influence of the Christian community. The isolated worker may easily be overwhelmed by the thought of the immensity of the task before him: these conferences enable him to realize that he does not stand alone, even humanly speaking, but that he is part of a rapidly growing body of earnest workers, who are determined to master the task before them in spite of its immensity. Such encouragement is almost equal in value with the few additional facts that he acquires.

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Women in Con- ference.

OUR only regret concerning the report of the Woman's Bible Conference is that praiseworthy humility has resulted in its being too brief. We could wish that more information had been given

us about the women who met and, in the hottest part of the summer, gave themselves so earnestly to the study of the Bible and the strengthening of their spiritual life. The securing of women for Christian work in a land like China is attended by tremendous difficulties; the claims of family life preclude much thought of careers such as those to which so many single foreign women are devoting themselves. But the readiness with which this group of women assembled brings encouragement in that it shows that the number of women who are able to devote themselves to Christian work is on the increase in China. We need not emphasize the fact that the regulations of family life create a need that only consecrated women can meet, and can only hope that this and similar conferences shall come to have as prominent a place in the work of Christian organizations as those held for men.

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The Spirit of Reverent Research.

BIBLE study ought to be something more than a knowledge of the bare text or the committing to memory of edifying passages.

That we have the Bible given to us and that we base so much upon it obliges us to make every effort to understand it. It is true that it reveals many of its treasures to the unlearned, that it is the people's book rather than the scholars' book, and that salvation is not confined to those who know. At the same time we have to confess that it is not a simple book which can be understood without study; the single fact that the original is in Hebrew and Greek ought to prevent anyone from maintaining that. No one who reverences the Bible ought to shut his eyes to the flood of light which has been poured upon its interpretation by modern methods. What alarms many people is that many critics appear to be so radical as to tend to unsettle confidence in the sacred book. But as soon as we pass from critical theories to the assured results of scholarship we shall find that so far from weakening trust in the Bible they will prove, to anyone who takes the pains to understand them, aids to faith. The spirit of reverent research which characterises so much of modern scholarship has greatly widened and strengthened the foundations of belief.

Missionaries, it may be said, are not sent to teach criticism to the Chinese, but equally they are not sent to teach prejudices for fact or to keep their converts and themselves in a holy ignorance.

**The Spirit
of Tolerance.**

REFERENCE is again made in our Correspondence Department this month to an attempt to get the missionaries to "protest" against the teachings of certain prominent Christian leaders. While recognizing that those who sought to bring about this matter were conscientious, yet we can not help but regret that they felt such a step necessary. The fact that there is a desire on the part of some to take such a step leads us to remark that one thing that is absolutely essential for the missionary body is a spirit of Christian tolerance. It is true that the missionaries do not all agree in their interpretation of the Bible, yet we need to remember that success in winning men to a better life has never rested upon any particular creed or belief. We need to remember, too, that no corps of Christian workers can claim a monopoly in likeness to the character of Christ. The test of any man's right to speak to his fellowman is not a dogmatic statement, but his likeness to the one great Personality who alone can change men. Let us be willing to listen to all; liberal enough to allow every man the right of private interpretation; but let us follow none but those whose characters are dominated by that nobility which shines out above everything else in the life of our Master.

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**The Spirit
of Evangelism.**

ONE point in the article on "Chinese Students in Council" demands special emphasis; it is summed up in the phrase, "The College students are, as never before, taking responsibility for evangelization." It is true that the Christian Church seems to move but slowly toward the solution of the problem of self-support, but this is explained in part by the fact that the Foreign Mission Boards are constantly, through the erection of expensive plants, pushing over beyond the strength of the Chinese Christians. But, after all, if the schools we establish, the chapels we build, and the books we print are used to good purpose, we have no cause for regret. For we are here to spend and be spent for the uplift of the Chinese. Again and again, however, we are reminded that in willingness to face the problem of evangelization the Chinese are rapidly developing. Who can tell what it means, both in influence and in the results of active evangelistic work, for a hundred students to spend the summer in preaching in the country? There are

some who think that our mission schools do too much in the way of training men for business and other vocations: the facts to which we have referred are proof that they are doing much more than this, for it is evident that the spirit of evangelism is taking strong hold on the hearts of many of those who in future years will be the leaders in China.

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**Religious Nurture of
Chinese Christians.**

THE title of this editorial paragraph indicates the central idea of the second "Summer School of Methods" held by the China Sunday-school Union in Pehtaiho. The report of this conference should be read with great care, as it indicates at the same time the tremendous needs of the great numbers of yet undeveloped Christians together with the yet unrealized possibility for meeting this problem in the China Sunday-school Union. All that was possible was done to make known to the Chinese leaders the best methods used in the West. Yet the whole conference was influenced by the thought that these methods might be adapted to the problems of Chinese Christians, and that this adaptation could not be accomplished without the help of the Chinese leaders. The fact that more than half of the members of the Christian churches in China are unable to read presents a problem of intensive development that is almost as pressing as the problem of extensive evangelization of the yet unreached masses. We might well ask the question: "Shall the missionaries pay more attention to the development of their Christians who have already been won, and leave the question of evangelistic expansion to the native churches?" Certainly, the constantly increasing numbers of those who are so much in need of religious nurture will, in time, get in the way of the effective evangelization of the rest of the Chinese. We feel that the Sunday-school Union has grasped this problem at an opportune time, and can only hope that all those who are interested in the nurture of the Chinese Christians will stand by the China Sunday-school Union.

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**The Bible
in China.**

THE two articles dealing with the translation of the Bible into the Chinese language fit in exceedingly well with the general idea of this issue of the RECORDER. For, if the Bible is to be studied, there must be

Bibles available. These two articles look at the same problem from two points of view, and both impress on us the extreme difficulty of the task of giving our Bible to China. For our encouragement we may remember that the production or reproduction of a Bible is a slow process. Both the articles agree in this that neither seems to have in mind the day when the Chinese will for themselves take the Bible and put it into their own tongue. It is possible that Chinese translators of the Bible will be able to find the figures of speech that, while not literal, yet express clearly the sense of the original. But, of course, the Chinese will not do this until the Christian Church in China has made the Bible its own. Let us hope that before long the history back of the King James version of our Bible will find its counterpart in China. Again, with reference to the difficulty of representing to the Chinese some of the ideas and conceptions found in the Bible, we are apt to forget that the Bible must, to some extent, create its own atmosphere before it will be fully intelligible. Until, then, the Chinese make the Bible their own and the Bible creates its own atmosphere, we shall need, possibly yet many times, to travel "the long road from Genesis to Revelation" in our attempts to pass on to others what has become of inestimable value to us.

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**Evangelization
by Newspaper
Advertising.**

THIS is the subject of an article in the *Japan Evangelist* for August in which Rev. A. Pieters gives details of the methods employed, and success attained, in carrying out a plan for reaching the population at large with the Gospel through the secular newspapers by paying for space at advertising rates. With official endorsement, and equipped with funds which he had no difficulty in raising at home, especially among business men, Mr Pieters started in by opening an office in the business section of Oita last February. Newspaper men welcomed him with enthusiasm and, excepting the necessary limitations in connection with such press laws as those affecting slander, he was allowed to put anything in the space for which he paid. The first advertising was naturally preparatory and intended to acquaint the public with the missionary and his purpose, and yet, in twenty-five days, it brought in one hundred and twenty-six applications for literature. During the second month the plan was developed by presenting the Christian truth, as such,

in the papers so that those who were not interested nor even curious might be reached. After seven articles of an introductory nature there was a regular and systematic presentation of the doctrine of God, as Creator, as one only God, manifesting His omnipotence through Nature and His omniscience in Nature.

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Applied
to China.

ONE of the most encouraging results was the fact that day by day letters came in asking for instruction and stating that such and such an article had made a deep impression on the writer. It is too early yet to speak of results in the way of conversions, but the facts given in the paper before us indicate that the people of that district are being reached with instruction in the elements of religion more extensively and more rapidly than by any other method known. The question naturally presents itself, can such a method be followed in China? There seems a special opportunity in these days of crisis and during this period of flux. Later, in spite of political, social, and educational developments, there may come a period of conservatism and rigidity when such an experiment would be impossible. We do not forget that the Japanese are, to a greater extent than the Chinese, close and constant readers of the newspapers, and that the Chinese are more naturally averse to unconventional methods; but recent experiences show the opportunities presented in the new China through the newspaper press; and the passing away of General Booth, of the Salvation Army, reminds us of the place for unconventional methods in following the calling of being fishers of men. Such a method as has been so far successfully tried in Japan is worthy of serious consideration by workers in China.

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Dr. Mott's visit
to China.

BEFORE these lines are read nearly every Mission station in the country will have received the Central Committee's Circular announcing Dr. Mott's visit to China early in 1913, as a delegate of the Continuation Committee of the Edinburgh Conference. Readers of the "RECORDER" may be interested to know that the preparations for Dr. Mott's visit are now being taken vigorously in hand, and that the Committee's energetic Secretary, Rev. E. C.

Lobenstine, is visiting the chief centres in South China. Centres in North China will be visited in October.

The programme that is being arranged, we understand, runs something as follows, subject of course to slight modifications:—

Dr. Mott expects to reach Hongkong at the beginning of February, and the First Conference will be held in Canton from about February 3rd to the 7th. At this Conference it is expected that between 60 and 70 delegates will be presented, representing Missions and Chinese Churches in the provinces of Kwangtung (including Hongkong and Hainan), Kwangsi, and Fukien. The second Conference will assemble at Shanghai somewhere about February 12th, and will consist of representatives of Missions and Churches working in Chekiang, Kiangsu, and Anhwei. From Shanghai Dr. Mott proceeds to Tsinanfu and Peking. The Conference at the former centre is provisionally fixed to commence on February 20th, and that at the capital some six days later. The Tsinanfu Conference will be for workers in Shantung. The Peking Conference will be inter-provincial—Chihli, Honan, Shansi, Shensi, and Manchuria being represented. The Fifth Conference is to be held at Hankow, and is to occupy four or five days from about March 4th. Delegates will assemble at Hankow from Kiangsi, Hunan, Hupeh and, if possible, from Szechwan and Kweichow. The concluding Conference, the members of which will be composed of delegates from the five Conferences already alluded to, will be held in Shanghai about March 14th or 15th.

In each of the centres where the Conferences ought to be held local Committees are being formed and methods of choosing delegates and securing representations of Institutions and special forms of work are now being discussed.

A series of questions are being drawn up and these will be forwarded to the chosen delegates and others in due time. Considerable interest is already aroused, and the Conferences should be the means of bringing our present most urgent needs before the Mission Boards and the Churches at home. Again we would commend these coming Conferences and all who are engaged in arranging for them to the prayerful remembrance of our readers.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."
—St. Matthew xviii, 20.

"The Love of Christ Constraineth Us"

II Cor. 5:14

HOW MUCH?

"The night lies dark upon the earth—
And we have light;
So many have to grope their way—
And we have sight.

One path is theirs and ours—
Of sin and care—
But we are borne along,
And they their burden bear.

Foot-sore, heart-weary, they
Upon their way,
Mute in their sorrow, while
We kneel and pray.

Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast."

PRAY

For the continued strengthening of the volunteer Christian activities of the Colleges, and that the students sent out at the end of their course may take places of leadership in the evangelization of their own people. (P. 576.)

For the success of all that is being done to combat the materialistic literature that is now reaching China through Western books and also through translation. (P. 578.)

That the subjects of Christianity and Social Progress may continue to be strongly presented to the Chinese, and to be of increasing interest to them. (P. 578.)

That the greatest possible amount of broadened vision and deepened consecration may result to both preachers and their flocks from the serious study under inspiring leadership found in the various summer conferences. (P. 582.)

For the Bible Societies in their work of making the Bible accessible to all nations and tongues; and for those who are doing the work of translation. (P. 587.)

For those, both missionaries and pundits, who are preparing new

translations of the Bible in Chinese, that they may have strength for the work, the grace of patience, the spirit of harmony, and the divine illumination necessary to the right understanding and proper rendering of the sacred text. (P. 591.)

For the ordinary uneducated Chinese—those most devoted to the worship of numerous gods and demi-gods about which they can give no intelligible account as objects of worship. (P. 591.)

A PRAYER FOR BLESSING.

Almighty Lord, Who is a most strong tower to all them that put their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore our defence; and make us know and feel that there is none other Name under heaven given to man, in Whom, and through Whom, we may receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

GIVE THANKS.

For the definite results that are known to have accrued from the decision meetings of conferences of Chinese students held during the past twelve months. (P. 575.)

For the great improvement in Bible study in the Colleges shown in the past five years. (P. 576.)

For the apparent success of the evangelistic campaigns, and for the responsibility for evangelization taken by college students—especially by those in North China who spent their whole vacation period in preaching in the country. (P. 577.)

That the manifestation of strong Chinese leadership has been a marked characteristic of the student gatherings during the past year. (P. 580.)

For the manifestation of a real concern for the unity of the Christian Church on the part of the Chinese Christians, and for the intensity and unanimity of opinion already expressed. (P. 582.)

For the really great work accomplished by the Bible Societies in giving the Scriptures to the world in five hundred languages and dialects. (P. 587.)

Contributed Articles

Chinese Students in Council

W. W. LOCKWOOD.

“**I** CAME to this conference uncertain as to where my life should be spent; I return to my college determined to spend my life as a Christian teacher.” “I came to this place resolved on giving my life to making money; I have now definitely decided to give up business and prepare myself for service in the Church.” “I have been a pastor for five years; in the past few months on account of discouragements I had decided to give up the pastorate, but these days spent together with you men send me back thankful that I can represent the King in some needy field.”

These are typical of scores of testimonies heard at the decision meetings of the twelve conferences that were held for Chinese students during the past twelve months. They ring like echoes from Northfield, Lake Geneva, and other student gatherings in the West where the college leaders of other lands have met to consider together the claims of the Kingdom of God upon the young life of the nations.

The first regular summer conferences of Chinese students held under the auspices of the Young Men's Christian Association met in 1904. The three gatherings held that year were marked with such definite results upon student life in the colleges represented that other conferences were organized to meet the needs of the students of various localities and language districts. The past year regular gatherings were held as follows:—North China at Tungchow; Yangtse Valley, near Kiukiang; Kiangnan, at Hangchow; Shantung, at Weih sien; two for Fokien province, one in Foochow and one in Swatow; one for South China in Canton. For Chinese students abroad there is one conference in Japan and three in America. The eight conferences in China are aimed especially for students in Christian colleges and although students from government and gentry schools have been welcomed, yet the program has had in view the student and the Christian work in the Christian

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

institutions. In addition to the above there was held last year and this a Government students' conference in North China, mention of which will be found below.

The purpose of these conferences has been first to give the individual student clearer vision of spiritual truth; a fresh inspiration for service; a more definite decision as to his own life relationship to the Kingdom of God. Combined with this has been the strengthening of the volunteer Christian activities of the colleges through methods of Bible study, evangelism, and social service to make the Christian student body of the college a force in the evangelization of the community during college days and to send them out at the end of their course to take places of leadership in the evangelization of their own people, whether this be as pastors, teachers, translators, professional or business men.

The programs of these conferences vary in detail, but they are on much the same general plan. The mornings and evenings are given to conference sessions, the afternoons to recreation. The morning sessions include an hour of Bible study; an hour of discussion of methods of Christian work among students; an hour to a set address on a topic closely related to the establishment of Christian faith. The evenings include a life work meeting followed by a delegation conference which sums up and deepens the best impressions of the day's program.

The past five years have shown great improvement in Bible study of the colleges in China, particularly in the ability of the leadership. At these conferences the Bible study is given a prominent place. As a rule the conference is divided into sections of from eight to twelve students and a leader is assigned to each. The leaders of these groups are students or younger Faculty men. One or several courses are offered and these leaders meet in a normal class for an hour each day for special coaching under an experienced leader, foreign or Chinese. This Bible hour has proven of great inspiration and practical help to the strengthening of voluntary Bible study in the colleges.

The "Conference Hour" usually occupies the middle period in the morning schedule. During this period the delegates are divided into four sections and each of these under an experienced leader discusses a phase of the work of the Student Young Men's Christian Association. This hour is

planned so as to give each delegate an opportunity to express himself, that is to make it, in reality, a "conference hour." After several days of consideration of topics assigned, each of these divisions brings before the whole Conference a report of their findings in the form of a commission report or policy. This is discussed and with corrections and suggestions these reports stand as policies of work for the student Association for the following year. These reports bring out the best experience, new plans, and suggestions from each Association and assist each Association to change its policies so as to suit its own peculiar conditions. Courses of Bible study, methods of training leaders, forms of religious meetings, evangelistic campaigns, schemes of social service are evolved from these conferences. Never before have evangelistic campaigns been more successful than at present, and some of these can be traced for their beginning back to the student conference where a little group of young men caught a new vision of opportunity and service. The college students are, as never before, taking responsibility for evangelization. This past summer over one hundred students from Peking University and North China College at Tungchow spent their whole vacation period in preaching in the country. The results of this work during the past few years have been beyond calculation both in the effect upon the region and in the results upon the students themselves. Many have in this way acquired their first taste for Christian service. The Student Glee Club from Tungchow went to Peking this past year and gave a concert at which they earned \$200 to assist in carrying forward the summer evangelistic campaign. Other Associations are beginning to do effective work among the students of non-Christian schools in their center, notably at Boone College in Wuchang. The young men at St. John's College have for a number of years conducted with success a school for village children with from one to two hundred students in attendance.

Probably the most effective meeting at these conferences is that held at the twilight hour, usually out of doors on some slightly spot overlooking the surrounding country. Through the appeals of devoted men in these life work meetings, the students are brought face to face with their individual responsibility in relation to the work of the Kingdom of God. Many have been the battles fought and won in the quiet of this evening hour. Some of our most effective of the younger

workers in the missions to-day point back to one of these meetings as having finally clinched their purpose to give their lives to Christian service. Various life callings have been presented; such as the Christian teacher, the Christian physician, the Christian business man, but almost without exception the climax of the series is reached when some devoted pastor like Pastor Li, of Soochow, has held up before the men the sacrifices and rewards of a life spent in the Christian ministry. Perhaps no single service has meant so much to men deciding for the ministry as this twilight hour at the Summer Conferences. Yet all the decisions have not been for the ministry; others have decided in the same spirit to enter other professions for which they seemed better fitted. Out of one group of men who gathered at the Kiangnan Conference five or six years ago, we have to-day an ex-President of a National Board in Peking; two leading men in the Board of Foreign Affairs; an editor of one of the leading Christian periodicals in China; one who captured the De Forest prize for oratory in Yale University last year; two leading pastors in Central China, and a secretary of the Young Men's Christian Association; all men who there faced the great issue of life in one of these life work gatherings and, if we are to judge from the visible results, we can not but feel that they decided above all to do the will of God.

Last year in North China was held the first regular conference for Government school students. While necessarily varying considerably in the program yet the same spirit characterized these gatherings. An admirable account of the conference held last year has recently been published by Mr. J. S. Burgess, of Peking, under the title "Some Tools for the Student Work," which should be read by all those who are engaged in student work. A second conference for Government school men was held this past summer at Wo Fo Ssu, Western Hills, northwest of Peking, and the results were such that it is quite likely this plan will be extended to different parts of China. Besides the inspirational addresses, special emphasis was placed in this conference upon the presentation of Christianity in its relationship to the nation and its adaptation to the solution of the problems of Social Progress. Also much is done to combat the materialistic literature that is now reaching China directly through Western books and also through translation. The subjects that this year proved of greatest interest were those connected with Christianity and

Social Progress, and these were presented by the strongest speakers obtainable, Chinese and foreign. Both of these conferences have resulted not only in giving those leaders present a better idea of Christianity and its applications, nationally and individually, but some of those in attendance have come for the first time to realize Christ as a personal Saviour.

Notable among student gatherings are those held by the Chinese who are studying abroad. Meetings of this sort have, from time to time, been held in England and the United States and have now become a regular part of each year's schedule. Last year and again this year three conferences for Chinese students were held in the United States under the auspices of the Chinese Students' Christian Association. This past summer the students of the eastern states met at Northfield, those from central states at Lake Geneva, and those from the Pacific coast met near San Francisco. The first two were in connection with the American Students' Conferences. This year at the Eastern Students' Conference, out of fifty students present, twenty were non-Christians at the opening, but through the tactful persistent work of the Chinese Christian leaders sixteen of the twenty left the conference decided upon beginning the Christian life. While the percentage of decisions for the Christian life has not always been as great as this, yet at every conference there are promising young men who, for the first time in their lives, come to know what Christianity is and what it can be for their lives. When it is considered that these are the men who come back to China to become leaders in the provincial and national government, the presidents of Government colleges and the leaders in industry and commerce of the new China, we come to the conclusion that there is no more important work in the world than presenting before these men the claims of Christianity.

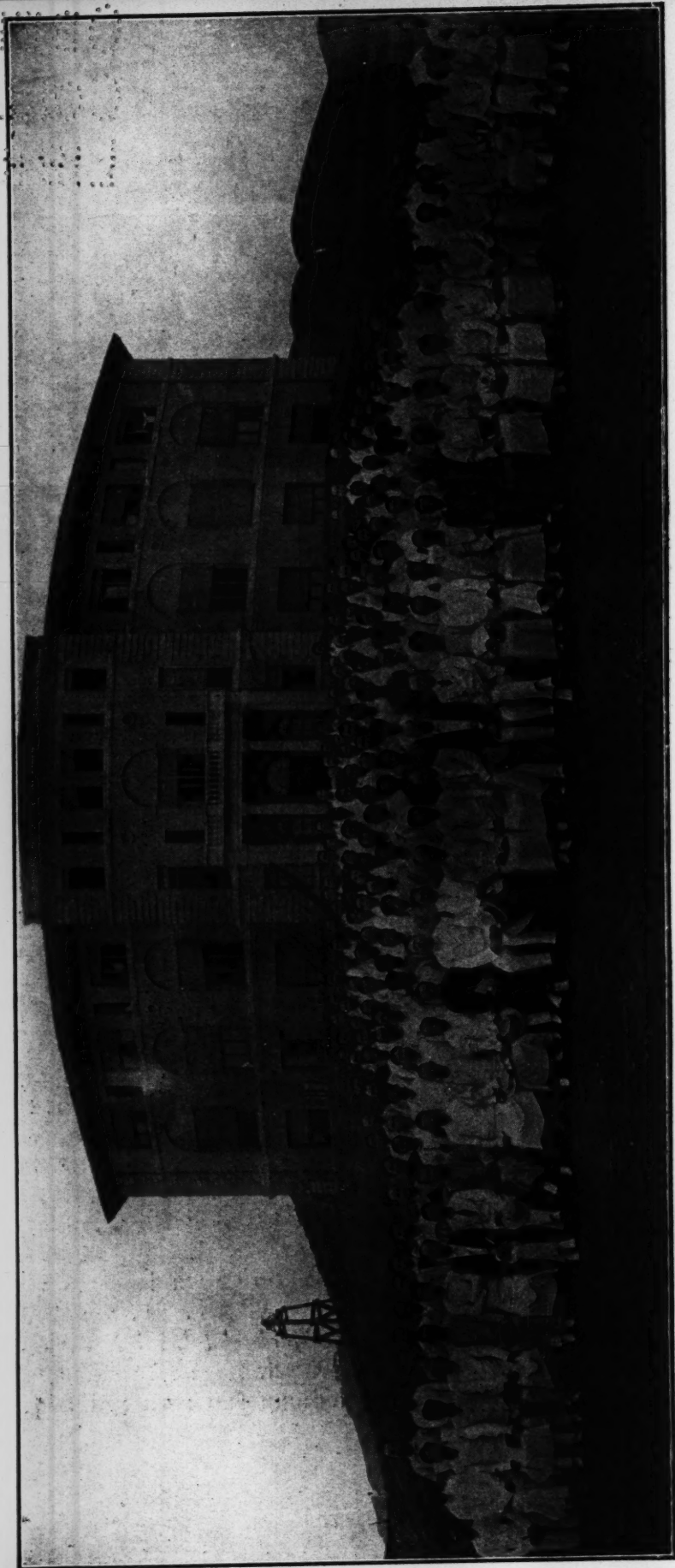
One most important by-product of these conferences is the international good will that is promoted by these men of the East and West spending ten days together. The East has come to know and, therefore, appreciate the West; the Western student has perhaps for the first time come to know the Orient; it has broadened his sympathies and made him to appreciate the splendid qualities of those brothers from across the seas whose hopes and ambitions, joys and sorrows, whose spiritual needs are much the same as his. At these

conferences men who know China from personal contact are especially welcomed. One hour each day is given to considering the claims of the different religions of the world upon China as a nation and upon men individually, and the question as to how China is to be evangelized. Usually an experienced "China hand" is invited to preside at these seminars. Last year in the eastern states Dr. Harlan P. Beach presided at the decision meeting and Dr. Wisner did the same in the central states' conference. At this time when religious liberty is promised to all those who will be engaged in the public service in China there is perhaps no greater opportunity for the Christian church than the reaching in the right way these future leaders who are living abroad under Christian influences. It is gratifying to note that in the various college centers in Europe and America this fact is at last coming to be appreciated.

One marked characteristic of all these student gatherings is the strong Chinese leadership manifest. Since their establishment they have been under a committee of arrangements, made up almost entirely of Chinese. These committees have fixed upon the program, invited the speakers, and conducted the conference. Year by year these men in charge have grown with the increasing responsibility which they have felt, and there is not one of these gatherings that could not be held even in the absence of foreigners. Furthermore, it has been deemed advisable each year to use a large proportion of the Chinese as speakers. Five years ago perhaps two-thirds of the speakers were foreigners, to-day the percentage of foreign speakers is small. This has not been because of any anti-foreign feeling, but rather because it has been felt that the Chinese who has a vital message for men has many advantages in giving it before the students in his own language, backed up by his own life. Yet the conference committees are not slow to express the debt they owe to the missionaries who have coöperated and still coöperate to make these gatherings a success. These are great days for which the faithful have long prayed, in which the sons of the land, well trained in college and church through years of mission work, are themselves assuming the responsibility for this great task to bring to the feet of the Master this influential group of men who are being trained in our colleges for the great tasks that lie just before.

2

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100



SUMMER BIBLE SCHOOL FOR PREACHERS AND EVANGELISTS, AT HANGCHOW COLLEGE.

Chekiang Summer Preachers' Institute

P. R. BAKEMAN

THE first session of the Chekiang Christian Workers' Institute met in Hangchow from July 9-18 on the beautiful grounds of the Presbyterian College. The Institute was significant in several respects.

It is the first attempt on a large scale in this region to provide spiritual and intellectual refreshment for the great bulk of Chinese workers who must bear the heat of the battle through the year in the midst of depressing heathenism and with little outside succor and inspiration. That the Institute reached a real and felt need was clearly evidenced by the response of those for whom it was established. The anticipated attendance of sixty or seventy was swelled to just one short of two hundred. In the gathering were represented our ablest pastors and the humblest country evangelists and colporteurs, ranging in age from the youth barely out of his teens to the gray-haired veterans, remnants of the first line of converts. But the great bulk were men from thirty to forty-five, those who must form the vanguard of the Christian force in the next twenty-five critical years.

So large and diverse an attendance put a severe strain upon the plans of the Institute, and some discomfort and crowding of classes resulted. But in spite of these handicaps, teachers and students put in ten days of solid work with a large degree of satisfaction to both. The students were divided into two classes, according to ability—there should have been at least three. Each class attended required work from eight to nine a.m. and from three to four p.m. with electives from 9 to 10 and 4 to 5. The subjects and teachers were as follows:—

Dr. Garritt: Isaiah 6—12, and Amos.

The Epistles from a Pastoral Standpoint.

Dr. Price: Homiletics

Special Study of Selected Portions of Scripture.

Mr. Box: Introduction to the Gospels

Life of Christ

The World's Preparation for Christ.

Archdeacon Sen: The Seven Churches.

- Mr. Tong Chin Eu: Church History.
Mr. Malpas: The Person of Christ.
The Reformation.
Mr. Chiang Tsong Hai: How to Preach the Bible.
Dr. Yang Vi En: Methods of Bible Study.
Mr. Robert Fitch: The Growth of Religion.

All but a few of these were continued daily through the entire session. What ten days' such serious study under inspiring leadership will mean in broadened vision and deepened consecration to the two hundred preachers and their scattered flocks is beyond our power of computation.

The devotional half hour of the Morning Watch from 6:30 to 7:00 and the evening inspirational services provided the spiritual tone and religious warmth needed to fuse into living reality the severer work of the class room. Din Li Me and Dr. Yang were the leaders in bringing the message which lifted the gathering to a higher level of Christian life and devotion to Christian service.

A most encouraging feature of the Institute was the genuine interest displayed by the Chinese leaders and the hard work which they contributed towards the management. A strong representative committee was appointed to plan for the continuance and extension of the work of the Institute next year.

One of the most interesting and significant things was the spontaneous and enthusiastic demonstration by this representative body of Chinese Christians on the question of Church Unity. The subject was proposed by the Chinese. The discussion consuming two entire evenings was participated in almost exclusively by them. And even the most sophisticated of the missionaries was unprepared for the intensity and unanimity of opinion expressed. There was even serious discussion as to how the Chinese Church would manage should the parent denominations in the Homeland withdraw their aid because of the Heresy of Union. The emotions of the delegates found expression this year in the appointment of a Committee "to beat the drum and blow the trumpet."

The sentiment of the meeting on the question of Union was depicted most graphically in two cartoons of heroic size displayed at the closing session. The first represented the Church AS IT IS—in the form of seven *tablets* each bearing the name of one of the denominations. These were arranged depending from one another by connecting links representing



國中
教督基

會甘立安

會聯省

會地內

會聯省

會敦倫

會日主

會理監

會年會

會老長

會公

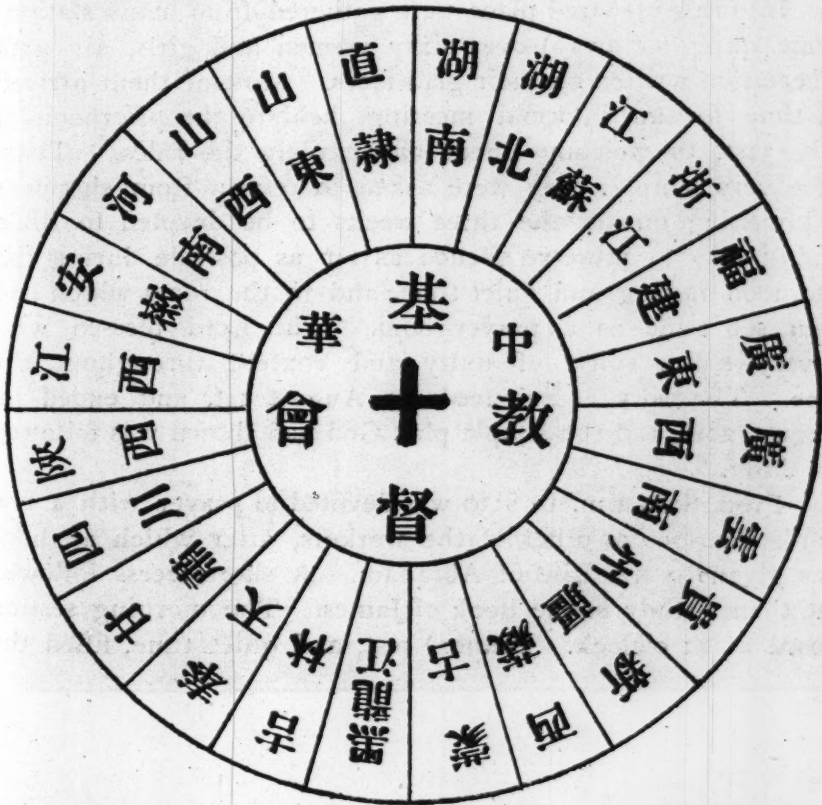
會典恩

會經會

會禮浸

respectively the Provincial Federation Council, Christian Endeavor, Sunday-school, Y. M. C. A., Week of Prayer, and the Institute. The second cartoon showed "THE CHURCH AS IT WILL BE." A circle with a red cross as center bearing the inscription "The Chinese Christian Church" formed the core of a larger circle divided into twenty-four segments each naming one of the provinces or dependencies of the Chinese Republic. This is the ideal of Chinese Christians.

[To the left, as well as underneath, will be found reduced copies, in black only, of the two large cartoons referred to in the foregoing article.—Ed.]



Women's Summer Conference, Shanghai, August 1912

MISS SPURLING.

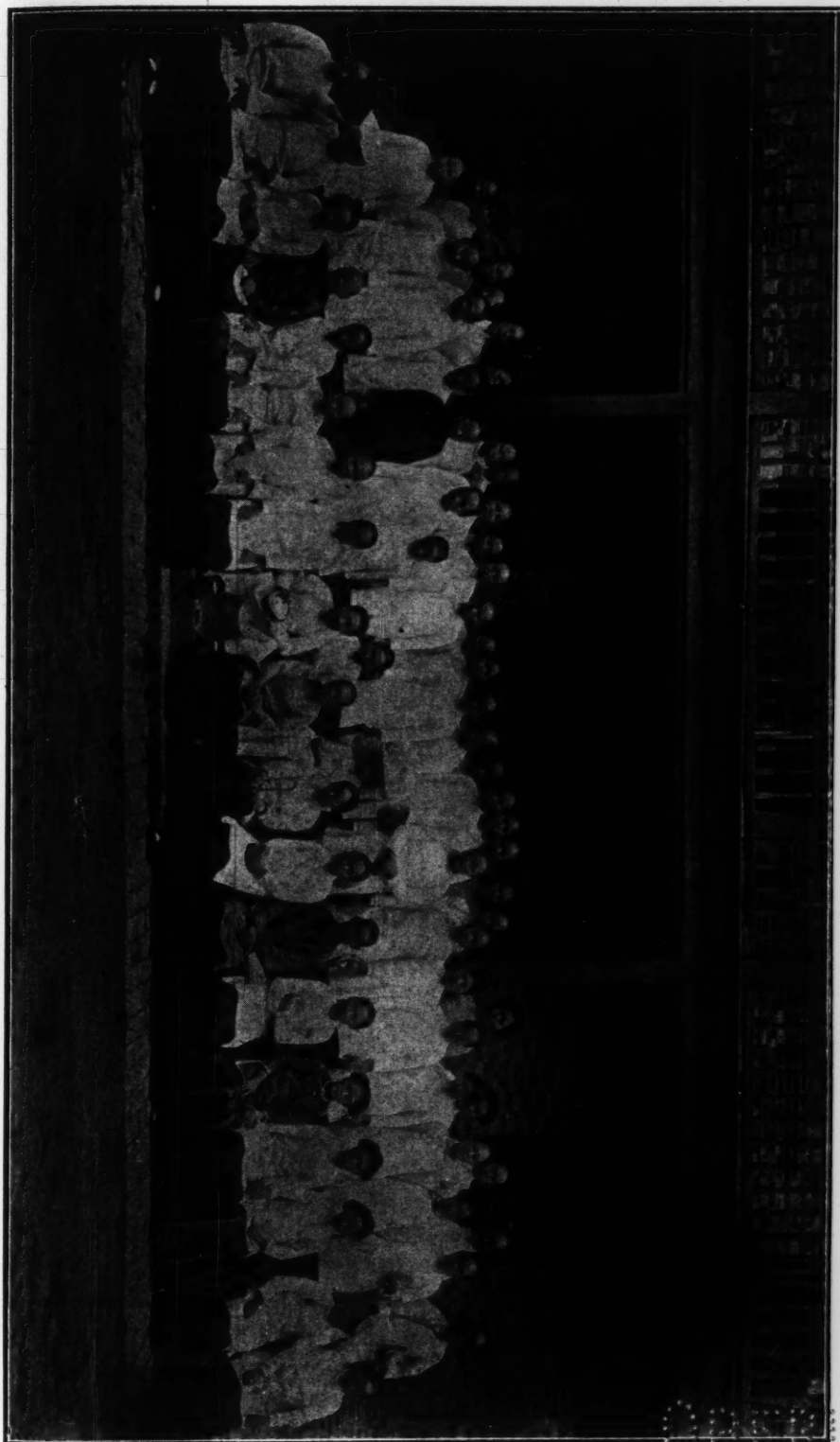
A THOUGHT which came from the heart of God brought forth an enquiry from a missionary as to whether any Bible Conference for Chinese women would be held this summer. This question was asked of the worker in charge of the Bible Study and Prayer Home, Shanghai, and, conscious of lack of accommodation and preparation, it seemed as though nothing could be done. But the thought of waiting hearts stirred us to prayer and an offering to God of the few small loaves and fishes. For this He was waiting and the touch of His almighty hand made it sufficient to feed the multitude. It was only to watch and quickly enter in faith as He opened doors.

As soon as the friends of the Southern Baptist Mission were aware of the need of quarters they generously lent their church and school-house, and later on some rooms in the girls' school. They have the earnest thanks of all; it was truly a gift from God and during hot August days was always delightfully cool.

Into this prepared place were gathered from many stations (some quite far away) over sixty women and girls, all with expectation written on their glad faces. Most of them arrived in time for an informal meeting, held in the afternoon of July 31st, to welcome them and explain the rules. These were very simple: they were asked to refrain from shopping and visiting during the three weeks to be devoted to Bible study; also to preserve silence as far as possible during the afternoon resting and quiet time, and in the room which had been set aside as a prayer-room. The Lord blessed with a very sweet spirit of unity and content throughout the time. The work commenced on August 1st, and ended on August 21st, and the simple plan God had shown was followed out daily.

From 8:00 a.m. to 8:30 was devoted to prayer with a few words from one or other of the workers, after which an hour was given to the Life of Abraham. A short recess followed and then a study in the Book of James. The morning session closed at 11 o'clock. Dinner, rest, and quiet time, filled the

WOMEN'S BIBLE INSTITUTE, SHANGHAI, AUGUST, 1912.



CHINESE
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COLLEGE
BERKELEY

interval until 4 p.m., when all who wished to pray gathered in the vestry until 4.30.

At this hour the afternoon meeting was held, closing between 5:30 and 6 p.m. The subject was the Book of Romans. Ladies or gentlemen not in the school were welcomed to all the classes. On Sundays all joined in the regular services of the Baptist Mission and a special meeting was held in the afternoons.

The last morning was given up to a Testimony Meeting and many of the women took part. There were also some additional meetings on the Second Coming of our Lord; these were arranged in the prayer-room of the school-house in answer to requests which came from the women themselves, and were held after supper.

A few facts may be of interest. The Hangchow Mandarin was found more suitable than any other dialect. Most of the students were Bible-women or teachers with more or less knowledge of the Scriptures.

Nearly all paid their own expenses or were provided for by the missionaries who sent them.

The food-money was all that was asked of them, three dollars and fifteen cents per head for three weeks.

All other expenses—fuel, lights, servants, etc.,—were provided for by the Lord, and we have to thank some friends for special gifts. Great pleasure was given on the last evening by an exhibition of limelight pictures of the Life of Christ, shown by the pastor and native evangelist of the Baptist Church, the latter giving explanations from the Scriptures. For this and the many other kindnesses all unite in heart-felt thanks, and ask our Father to reward His children who offered so willingly to Him.

It is with deeply humble and grateful hearts we review this time, thanking God for His blessing and the manifest way He kept His hand over every detail. The results are in the care of Him Who knows the secrets of hearts; through His Word and by His Spirit He has spoken, and not least in value are the lessons learnt by the workers, of deeper humility and dependence on Him. From beginning to end He kept them conscious it was not their work but His, and that many were sharing in it who were unable to be present but were helping much by prayer and practical interest. We give Him all the praise for He is worthy.

Kuling Convention, 1912

G. G. WARREN.

THE Convention at Kuling this year was conducted by Mr. W. B. Sloan, the Treasurer of the China Inland Mission, and Mr. S. D. Gordon, the author of a series of well-known books. As usual, the dates were from the last Sunday in July to the first in August.

Mr. Gordon preached on the first Sunday morning, and Mr. Sloan in the evening. It was intended to invert that order on the following Sunday, but Mr. Gordon was unable to take any meetings after the Friday, and indeed had to stay on at Kuling for a few weeks after the Convention to recruit.

Mr. Sloan took for the main subject of his addresses lessons on Faith to be learnt from the history of Abraham. He was followed from day to day by an attentive congregation. Mr. Gordon on the Monday morning gave us an exquisite and characteristic study on the 91st Psalm, based on the fancy that it had a connection with the Tabernacle life of Moses. On later days, he gave a series of four addresses on the "Following of Christ." Most hearers will retain a memory of the oft-repeated phrases concerning the "Bethlehem birth," the "Nazareth life," the "Galilee ministry," the "Jordan temptation," the "Gethsemane agony," the "Calvary passion," the "Joseph tomb," the "Transfiguration mount," the "Resurrection morn," the "Ascension glory."

The two speakers were very distinct in manner as well as matter. They wisely decided not to conform to the original program sketched out by which they would both have spoken at the same meeting. They divided themselves into afternoon and morning speakers. Certainly neither would have been heard to advantage either following or followed by the other.

It is a long time since there has been such a large attendance at the Convention meetings as there was this year.

The Wednesday afternoon meeting was given up to a Memorial Service for Dr. John, which of course was attended by a large congregation.

A Translation of the Bible for Three Hundred Millions

An Address before the Missionary Conference at Battle Creek,
Mich., January 5th, 1912.

CHAUNCEY GOODRICH.

AMONG the mighty forces changing the stream of time, and helping to bring in the *new* time, must be mentioned the great Bible Societies of England and America.

I need not stop to show, in this presence, that the Bible is that leaven which is changing the world, whose silent and pervasive and divine influence is working, and shall continue to work, in every land and in every tongue, till this wicked world is redeemed, and the millions whose garments are now soiled and bedraggled, shall stand in white.

Among the greatest works the Bible Societies have accomplished, largely in the last great century, should be mentioned the translation of the Bible, or parts of the Bible, into about five hundred languages and dialects. What it means of study and toil and patience, and what it needs of divine illumination, to render the original faithfully into this polyglot of tongues, I understand a little now, after a score of years given partly to one. It is a long road from Genesis to Revelation.

China herself, supposed to be the home of a Babel of tongues, and lying all too near, one might think, to that tower of bad memory, has had, during the past century, not far from a score of translations. According to the Nestorian Tablet, the Bible, under the auspices of an Emperor of the Yuan Dynasty, had been translated in whole or in part five hundred years ago, but long since wholly lost. Morrison began the work soon after arriving in China, and the first complete copy of his translation was published in 1818. Who has not seen the well-known picture of Morrison and his pundit working together on this Bible? His translation, like Marshman's published four years later, was long since laid aside and superseded. In nearly half a century of missionary work, I do not happen to have seen a copy of either. They are buried out of sight, like the lower strata of the coral islands, upon which all the future generations have builded.

So with Gutzlaff's translation of the New Testament. Some twenty years after Morrison, a Committee was chosen to make a better rendering, which Committee by and by split on the name for God—over which there was a long and trying controversy—and also on the principles of translation. The result was two versions, the one more elegant, and the other more literal.

These early versions of the Bible were all, or nearly all, in classical Chinese, an open book only to scholars. But the Bible is for the common people as well as for the learned. To be understood by all, it must be rendered into the colloquial of different localities. For this purpose, Bible translation committees were formed in Canton, Swatow, Amoy, Foochow, Ningpo, Shanghai, Peking, and perhaps other places, besides a few renderings being made by individual missionaries, as one by Dr. John of Hankow; also a Roman Catholic translation,—forbidden, however, by Ricci to the laity—and a translation of some books into the language of the aborigines in the S. W. of China. In some places special Chinese characters were created for the work, as no characters existed suited for the language as spoken. All the labor involved has been immense, and the expense to the Bible Societies of publishing these various editions has been very great.

In the second great Conference of Protestant Missionaries in 1890, a scheme was projected for giving to China a Union Bible in three versions, namely a high and a low Classical Version, and a Mandarin Colloquial Version. One of these classical versions was later dropped, the remaining version is being rendered in a rather simple classical style, and is easily read by all scholars throughout the Empire, and even in Corea and Japan.

The Mandarin Colloquial is in the spoken language of three-fourths of the population of China, or in round numbers of three hundred million persons. The surprising discovery had been made at length that, with the exception of the south-east segment of China, namely from Shanghai to Canton—a section filled with numerous dialects, mutually unintelligible—all the remainder of China, from Kueichow to Peking, and including the whole of Manchuria, speak one language. The sounds of characters are sometimes different, and tones differ widely, but the language of the people, with the exception

of local differences, is the same. I have myself preached the glad Evangel from beyond the Great Wall on the north, to Hsianfu in Shensi, and along the Yangtszekiang to Nanking.

To secure the elimination of local differences, a Committee (first of seven members, later reduced to five) was chosen from widely distant localities; from Peking on the northeast to Kueichow and Szuchuan on the southwest, each member being reënforced by a scribe from his own locality. This Committee, after considerable work in private, held its first meeting in 1896, and has continued its meetings nearly every summer and autumn since that time. Up to the present time, the New Testament, the Psalms, Job, Genesis, and Exodus have been revised, while Numbers and Leviticus are nearly ready for the Committee. The New Testament has twice been carefully revised by the Committee, and is now—with or without the Psalms—being widely scattered and read in all Mandarin-speaking China.

The chief rules which the Committee adopted for their guidance are four:

1. *The language must be universal rather than local.* This rule has necessitated, especially in the beginning, a great amount of labor and tedious discussions. The great surprise to us, after all the process of elimination and evolution, is that so little remains in the translation which does not seem quite natural to every part of the wide field. And the reason undoubtedly is that, while there is no end of local differences in different localities, they have not crowded out nor rendered obsolete the universal language.

2. *The language must be, like our King James Version, simple enough to be readily understood by all classes when read from the pulpit.* This was a difficult problem, I think the most difficult ever undertaken in Bible translation in China, viz., to make a rendering at once simple and chaste, a rendering very near to the language of the common people, while not offending the canons of good taste. It is somewhat with the Bible as with the Hymnal, the most difficult rendering of a hymn is that which is near to the speech of the people.

3. *The rendering must be as near to the original Greek and Hebrew as the idiom of the language will permit.* This canon we have counted of the first importance, and it has resulted in a vast number of changes from the old translations,

including the translation known as the Peking Version, and much loved by us in the North. As far as the work has progressed, the translation of our Committee, like its sister translation the Classical, runs pretty close to the Revised English. It must be added that this has cost a vast amount of work, but work that greatly needed to be done.

4. *The figures of speech, so far as possible, must be rendered directly and without paraphrase.* Previous translations have usually introduced these figures, with which the Bible is filled—witness the Psalms and the Gospels—with a paraphrase and a comparison, as for example, "God is our refuge and strength," rendered in the Peking Version, "God is our helper and protector, and He gives us strength." "Jehovah is my rock and my fortress," rendered, "the Lord protects me like a high mountain, like a fortress." "Blessed are they that hunger and thirst after righteousness," rendered, "Blessed are they that long for righteousness like being hungry and thirsty." Such paraphrases lose the beauty and poetry, and some of the precious meaning of the original. Our Chinese teachers cried out against such renderings, one of them, a fine critic of language, a pastor, and a man of deep Christian experience, exclaiming, "Just as if the Chinese could not understand figures of speech!" The Chinese language, including the everyday speech, is filled with such figures. By and by, in Chinese as in English, these figures will be household words, gems of beauty, from which the truth will flash and sparkle like light from a diamond.

During all the past years, the time and strength of the Committee have been heavily mortgaged to other important labors, the members giving not more than half their time to this great work. Arrangements are now making by which, through the large liberality and wise prevision of the great Bible Societies, it is hoped the Committee will be set free from other work for a few years, and meet a year hence in one place—probably in Tientsin—for continuous and uninterrupted labor till the work is completed.

I may say for the Committee, that nothing but the feeling that this rendering of the Bible into the spoken language of one-sixth of the population of the globe is one of the most important translations of the century, has held the Committee steadily to the work, and now renders it possible to give

up other pressing engagements, in order, if possible, to finish the task.

For the first time in the twenty years of my connection with this Committee, of which I am now the only charter member, I have opened my mouth to speak of this new translation of the Bible, and I now especially bespeak your prayers—for the members of the two Committees—for strength for the work, for the grace of patience, for the spirit of harmony, and for the divine illumination necessary to the right understanding and proper rendering of the sacred text.

I think forward to the time—coming by and by—when the Bible, the book of books for China, as for every land, shall be in the homes of the millions, and in the hands and hearts of the men, and the women, and the children of the new China which is just now, through much tribulation, being born. When the Bible is read, and loved, and obeyed in this quasi heavenly Kingdom, then we shall see the coming in China of the true heavenly Kingdom. Ah! How beautiful will it be to witness the coming of the Kingdom of Heaven in China!

Chinese Christians and Bible Study

A. SYDENSTRICKER.

THE Chinese have for ages had their three religions, besides others of less note. They have for many generations worshipped the images of imaginary deities, the sages, heaven and earth, and what not, all without taking the time and trouble to investigate in order to ascertain how much of truth or the contrary there may be in these cults. There is perhaps nothing with which the Chinese have to do about which they know so little, as their religious and semi-religious cults, we mean the ordinary uneducated Chinese—those most devoted to the worship of these numerous gods and demi-gods. It is very difficult, if not impossible, to find any among these who can give an intelligent account of the objects which they have been worshipping.

This fact presents one of the greatest difficulties in the way of many of them becoming intelligent Christians. Just as they have been devoted to idolatrous worship generally for some temporal good, or because it is customary, so now many are

ready to become Christians actuated by similar motives, and often with as little desire to become intelligently acquainted with the new religion. It is a discouraging fact that comparatively very few of the common rank of Christian laymen read the Bible. A rather small minority cannot read at all. Many of those that can read cannot do so with ease and satisfaction, their knowledge of characters being too limited.

Now, in what has been said above, the writer simply refers to facts familiar to many of us, not at all for the purpose of laying any blame on the Chinese as they are to-day; for it is not easy to see how they can be largely blamed for this non-inquiring attitude of mind—something to which they have been trained for many ages. We have referred to what has been said by way of introduction to something in which—not the Chinese—but *we* are to blame.

The writer of this paper was placed on a committee appointed by the late Centennial Conference, the express aim of which is: To promote Bible Study among and by Chinese Christians. We have had a difficult and somewhat discouraging task before us. It is not difficult to collect those in the employ of missions and some others into Bible institutes for ten days or two weeks at a time for the purpose of Bible study; and very much good can be done in this way. But it is quite another, and an infinitely more difficult, thing to get the ordinary Christian to read, and much more to study, his Bible. How this can be most effectively accomplished is not yet very clear.

The writer has thought long and carefully on this question. It is quite true that at least heretofore the lack of interest on the part of the Chinese Christian in investigating the new religion which he has adopted has come largely from his previous training, or rather the lack of training; now, when so many things new are coming into China and when there is so much more mental activity than there has been heretofore, if the Chinese still remain inert in the matter of Bible reading and study, we missionaries must largely blame ourselves for this state of things. And I feel perfectly safe in saying that we are largely to blame for it.

To anyone who has carefully investigated the matter it will be very clear that we have not as yet put the Bible before the Chinese in a readable, intelligible form. This may seem a hard statement, but anyone who will make careful inquiry will

find that it is true, and true in spite of all the translations that have been made. The writer of course does not refer to the commentaries that have been written—mostly for those in the schools, far above the average intelligence, time, and purse of the common Christian layman.

In order for the Bible to be readable, intelligible, and enjoyable by the Chinese Christian, it must be put into clear, simple, idiomatic style, free from foreign idiom and modes of expression, and this no matter whether the version be in Wên-li, Mandarin, or *t'u-hua*. As long as the translator insists on transferring English, Greek, or Hebrew idioms and words into a Chinese style, made by himself to suit his idea, so long will the Chinese Bible be an unread and largely an unreadable book by the Chinese Christian.

The reviser sits at his table with his Chinese writer at hand, generally a foreign-trained man, either in a mission school or in some other way, and tells the writer what to put down. The scribe, accustomed to look at the text in some degree from the foreign point of view and anxious to remain in good favor with his employer, becomes largely his servant and amanuensis and has not the courage to offer objections to the foreign Chinese that he has to write. This is by no means an imaginary or overdrawn picture.

The writer for years took a large interest in the forthcoming Revised Mandarin version of the New Testament. He hoped much from it. It was the wish of the Chairman of the Revision Committee to make the version so simple that the man on the street could read it. But he confessed that the result was a compromise between the several members of the Committee and was not satisfactory to anyone.

There are several facts respecting this version that tend to create surprise. A few years ago, when the version was nearing completion, a member of the Revision Committee inserted a notice in the *RECORDER* stating that up to date *only six* missionaries had sent in suggestions and criticisms as requested by the Committee, thus showing a culpable lack of interest in a matter of very great importance to us generally. And now when the version has been completed and put before the public a like want of interest is generally apparent.

And this is by no means because the version is above criticism. Intelligent Chinese Christian scholars, who had little or no part in the revision, say that in some passages the revision is

an improvement on the old version, while in others the old is superior, giving hardly a small balance in favor of the revision. Certain it is that the style of the old is simpler and more easily understood than that of the new. Some modern educated Chinese seem to prefer the revision; others who can read English, read the Bible in English because, they say, the meaning is clearer than in Chinese.

But the best judges as to suitableness of the revision are those Chinese who have not been trained into foreign modes of thought, and their testimony is strongly against the revision. As illustrating the way in which they regard the matter, take the following incident: One day the writer was in company with two Chinese evangelists and a non-Christian day-school teacher. The writer called the attention of the evangelists to a certain clause in the Book of Acts which the revisers had coined, containing also a newly-coined word from the same source. I asked one of them the meaning of the expression, to which he replied, "We know what you foreigners intend to mean, since we have heard your explanation, but the Chinese itself has not that meaning." This is a sample of a large number of passages and expressions where the foreigners have read a meaning in that does not inhere in the Chinese, and this is one feature of the revision—as well as many other books made by foreigners—that makes the book so largely unintelligible to the purely native-educated Chinese.

The *great fault*—mistake, shall we call it?—of the Revised Mandarin is the attempt to make it closely and slavishly literal. This will spoil any version of the Bible into any language. When the Revised English Bible was prepared the attempt was to make it a word for word translation, as near as possible. Although at first it was very popular, its popularity soon began to wane; and even the American Revised has not yet established itself and probably never will. The tendency in the English-speaking world seems to be to either return to the authorized version, or to produce versions that reproduce the *plain sense* of the original in idiomatic English. The translators of the "Twentieth Century New Testament" say: "No purely verbal rendering can ever adequately represent the thoughts conveyed in the idioms of another language." This is true in translating the New Testament into English and manifold more true in any attempt to make a literal translation into Chinese. Dr. Weymouth, the translator of the "New

'Testament in Modern Speech,' says: "It is plain that this attempt to bring out the sense of the Sacred Writings naturally as well as accurately in present day English does not permit, except to a limited extent, the method of literal rendering—the *verbo verbum reddere*." Again, he says: "An utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can, with the help of dictionary and grammar, give a word-for-word rendering, whether intelligible or not, and print 'Translation' on the title page." See his preface and read all that he has to say on this point. Now all that has been said above is much more emphatically true when translating the Bible into Chinese.

A man who has to wade through the Greek or Hebrew Bible on the crutches of grammar and dictionary is ill-fitted to translate the Bible into any language. The man who has spent his mission life in the schoolroom or over books is also generally ill-prepared for this work, because he does not well know the current language of the people. But the man who would pose as a translator, while at the same time ignorant of the original languages of the Bible, is a contemptible fraud, altogether unfit to be mentioned in company with translators.

The writer engaged in Bible work has gone over the Gospels in the Revised Mandarin repeatedly with several Chinese teachers and very carefully. The result is a profound conviction that this version is unsuitable for the rank and file of Chinese Christians, including church members, inquirers, catechumens, *et cetera*. This repeated review has brought to light facts like the following:—

1. In attempting to be closely literal a very large number of passages and phrases in their meaning are obscure to the Chinese. We foreigners, being familiar with the sense of these passages, read our own meaning into the Chinese text, which is often a meaning quite different from what the Chinese text bears. This is seen in numberless places, and often where we would least expect to see it.

2. A very considerable number of passages are quite unintelligible to the Chinese reader, he not knowing what meaning the foreigner intended to read into them.

3. In some passages the revisers missed the plain sense of the original entirely.

4. Some passages convey a meaning quite different from that which the revisers intended that they should convey.

All of these statements can be verified by passages taken from the Gospels alone, and taken together form a considerable portion of the volume.

Of course to those teaching in mission schools such defects may not be so easily seen, since the students are more or less accustomed to foreign modes of thought in studying foreign-made books. But for those of us who are working among the generally illiterate converts gained from the masses, the case is quite different. What we need—and need very sorely—is clear, concise, idiomatic translation that gives the plain sense in the language currently used by the people. All transferring of foreign terms and words, all marginal references to the 古卷 and 原文 are just so many stumbling-blocks.

One reason why Buddhism has taken such a hold on the Chinese is the often beautiful language in which Buddhist books are written; on the contrary, there is little doubt that one great reason why the Bible has so far no larger interest to the Chinese is the semi-foreign style in which it has been put.

The Kuliang Summer Convention

T. H. COOLE, M.D.

THE Kuliang Convention was scheduled to begin Tuesday, August 20th, but it was on the following Friday that the meeting opened. Very early Friday the Boy Scouts were mobilized and instructed to spread the news that the Rev. Walter Sloan, the leader, and his wife had arrived and that the initial service would begin at 10:30 a.m.

Kuliang weather during July had been ideal, but August ushered in almost daily showers of rain. Brother Sloan explained his late appearance on account of the usual series of delays in oriental travel which caused his missing the boat planned for at Shanghai. The absence of his colleague for the summer campaign, Dr. S. D. Gordon, on account of his continued sickness at Kuling, was tenderly mentioned. We had been looking forward with much anticipation to the presence of Dr. Gordon. This was to have been his first visit and, coupled with his reputation as a leader in the things pertaining to the Kingdom, the pleasant anticipations now make us feel his absence the more keenly. Much sympathy was expressed for

this friend of ours who was giving up his own summer vacation that the missionary body of China might be refreshed by his presentation of the Word.

This sorrowful absence made the series of meetings very heavy for Brother Sloan, but no word of this was heard from his lips. The leader very beautifully referred to his colleague as the complement of himself in that while he confined himself to the abstract presentation of his theme, Dr. Gordon spoke in pictures and made the scenes to live.

The theme of the morning prayer-meetings was that of prayer. It was soon made evident that the leader did not belong to that class of believers who would limit the horizon of prayer. "To ask freely in the Master's name is the privilege of every Christian. Ask abundantly, ask freely." Thus he pleaded earnestly. Day by day he advanced his argument for a wider conception of what Christianity is and should be in our lives.

Regarding the man himself, he has that beautiful faculty of so presenting his thought that we think of him as a brother beloved, one of ourselves. He spoke throughout in a pleading voice. He did not use illustrations to vivify his teachings, but relied on the orderly march of his thought. He did not use humor as an aid except once when we got a "taste" which was "dry" as his national form of humor is said to be. It came when introducing a revised text from the Revised Version: he said, "I feel sometimes like saying something sarcastic about some of these revisions but I refrain."

During the Convention a typhoon broke in upon us, damaged some of the cottages, incidentally damaging the room in the cottage where he was being entertained. This interfered somewhat with the orderly progress of the meeting. However, it passed away as quickly as it came.

On Saturday, August 31st, a reception was given in honor of Brother and Sister Sloan at the Kuliang Club which was largely attended. This gave the opportunity to get acquainted with the leader and proved to be a very enjoyable occasion. On Sunday afternoon, September 1st, the closing sermon was preached after which a union communion service was held with the ritual of the Methodist Episcopal Church for this year. The veteran missionary Dr. J. H. Worley had charge assisted by others. It was a fitting close to a blessed meeting by typifying the unity of believers.

Brother Sloan impresses you as a very spiritual type of a man. His message was listened to by appreciative people. A test question which he proposed to us will linger in our hearts and minds: "Is your life more characterized by the citizenship of this world or by that of the Kingdom of God?"

Language Study

EDITED BY J. DARROCH.

THE language study page in the July RECORDER attracted a good deal of attention and was very favourably received. I have had several lists sent to me for publication, but few attempted to translate the English words given under "list of terms wanted." The editor of a well-known Shanghai paper suggested 熱心 for "enthusiasm"; 熱心 is well translated by "zealous." Perhaps 熱血 is as good an equivalent for "enthusiastic" as there is in the language, but a good deal depends on the connection. 惟一神 and 獨一神 are certainly wrong as translations of "Unitarianism." These terms denote "monotheism." I would choose 純一神 if I had to translate the term, but the aim of this column is to collect terms used in current magazines not to make them for ourselves.

I append a list sent in by Rev. H. S. Phillips of Foochow. Mr. Phillips is apprehensive that some of his translations might be improved on. I publish the list as it was sent, but shall be glad to receive suggested corrections.

代議制	Delegated authority	資本	Capital
直接制	Direct authority	勞働	Labor
資格	Class as to ability	預算	Estimate
人格	Rate of wages	積極	Permission
推事	Police magistrate	消極	Prohibition
律師	Barrister	意匠	Invention
進步黨	Liberal	企業	Manufacturer
保守黨	Conservative	顧問	Advisor

Mrs. C. W. Mateer has made a very complete collection of the new terms coming into common use and is seeing her MSS. through the press now. The list will be of considerable interest to students when published. Mrs. Mateer kindly allows me to print the appended chapter on "suffixes" from her manuscript.

SUFFIXES.

The addition of one or two characters to a word or words, as the English language uses suffixes, to impart a certain definite modification of meaning, though not a new departure in the Chinese language, still is very much more common than formerly. Not only do new combinations continually arise, but more such suffixes appear from time to time.

The three following are used as suffixes as we use -ers, -ors, -ists, or -kind, to designate a class or form a generic. They may be used interchangeably.

家 Its use in this sense is not new, (see Les. 27), but the number of new combinations now coming into daily use seems unlimited. This word is often used to denote one of a class.

界 Sphere, a boundary,—wider in its meaning than the above, and not used in the singular. It may also be translated *sphere, circles, world*, etc., or by some distinctive generic, as **女界** *the female sex*. Or the definite article before an adjective may make it generic, as **青年界** *the young*.

派 A class or race, now often used to indicate a school of thought, or as a suffix -ist or -ism, as, **千年後派** *post-millennarianism*.

世代 An age, a race, a generation. Used like **界**.

時代 Like the above, but covering a shorter period. This term gives a chance for the growing self-consciousness of the age to characterize itself and its contemporaries.

思想 Conception, idea—formerly used as a verb,—to think; now used also as a noun, interest, conviction, conception, idea.

主義 Principle, doctrine, a policy,—now used as a suffix corresponding to our -ism.

術 Art, method,—now much used as our suffix -tion. A few instances of each of these are given below. Others will be found under the various topics.

政治家 Politician or politicians. All the following with **家** may be either singular or plural.

演說家 Lecturers.

哲學家 Philosophers.

創作家 Inventors.

飛行家 Aviators.

格致家 Scientists.

電學家 Electricians.

專門家	Specialists, experts.
著作家	Authors.
美術家	Artists.
外交家	Diplomats.
理財家	Financiers.
動物界	Animal kingdom.
植物界	Vegetable kingdom.
游牧世代	Nomads, the pastoral age. (lit. wandering shepherds generation).
專制時代	Age of tyrants.
人道主義	Humanitarianism.
唯物主義	Materialism.
鐵血主義	Blood and Iron doctrine. Bismarckianism.
素食主義	Vegetarianism, from hygienic rather than religious motives.
羣衆主義	Gregariousness.
個人主義	Individualism, egotism.
報復主義	Revenge, vengeance.
排外主義	Anti-foreign policy (lit. drive out the outsider.)
從新主義	Readiness to grasp new ideas.
革命思想	Revolutionary conviction.
宗教思想	Religious interest.
政治思想	Political conceptions.
飛行術	Aviation.
催眠術	Hypnotism.
愚弄術	Deception.
寫真術	Art of painting.

The Second Summer School of Methods

HELD BY THE CHINA SUNDAY SCHOOL UNION.

AT PEHTAIHO, 1912.

ON the morning of August 22nd, 1912, a group of 60 Chinese church leaders sat in the Hall of the Summer School at Pehtaiho, N. China. Before them on the blackboard was the following question:—"Outline an adequate plan for the religious training of the Chinese Church membership." This is, perhaps, the first time so representative a body of Christian leaders ever had the opportunity presented to them of facing such a question. But these Chinese leaders

were not sitting together as a general church council. Missions have held their annual meetings, and missionaries their provincial, federation, and national conferences. But the privilege of coming together for the discussion and formulation of definite church policies has not yet come to Chinese leaders of the Chinese church, except as relating to limited fields or separate organizations.

Nor is the gathering a convention or conference. For the question on the blackboard is an examination question and one of two questions set for one of the final examinations of the "Summer School of Methods," called this year by the China Sunday-school Union at Pehtaiho. The second question of the examination throws some light on the purposes of this School. It reads as follows:—"How many of the recommendations, proposed in answer to question one, are you yourself intending to help put into effect, on your return to your field of Christian work?" As a large proportion of the students had already before coming signified their intention of carrying into effect definite lines of teacher-training work, etc., on their return, by their acceptance of the carefully worded call to the Summer School; and as the final examination paper and its final question became a virtual promise to help in executing the formulated plans for Christian training, one might venture to call the school a SCHOOL OF APPLIED SCIENCE. The blessing that may follow in ten provinces and more than that number of missions, when 28 teachers and 30 preachers return to their several fields of usefulness, having thought and studied and prayed together over this great problem for six weeks, and made definite decisions to help in the working out of that problem, the blessing to the work as a whole can hardly be estimated.

There were in all some 70 men who attended the Summer School: of these about sixty took the examinations and will receive certificates from the China Sunday-school Union. It would be of interest to read the answers to the two questions above-mentioned, but of perhaps more intelligent interest if one realizes fully the nature of the problem the Chinese leaders had been facing for the 40 days.

The problem was not that of the *evangelization* of China. It was the problem of the *religious nurture of the Christians* of China. A study of the measures to adopt and the forces to use for securing an adequate growth, both in Bible knowl-

edge, in personal character, and in Christian activity, of the seed implanted in the hearts of the Christians by the evangelistic agencies.

Stated briefly, some factors of the problem that they had before them were as follows;—250,000 Christian communicants; perhaps as many more baptized children, youth in Christian schools, and enquirers; 20,000 Chinese Christian workers; and 4,000 foreign helpers. More than half the Christians unable to read, and in addition unable to buy books to read. Hardly one in twenty of the communicants is under the age of twenty-one, and not more than one-third are women. Half at least are probably farmers, and living a dozen or so in a village; and these villages being scattered over an area half as large as the United States. These are some of the factors of the problem.

Other features of the problem baffle us the more, as we listen to the discussions among the Chinese leaders—for many of the sessions of the Summer School were in the nature of "Round Table Conferences" and all are alike teachers and taught. How can adequate religious training be secured in the *homes*—the natural and seemingly indispensable place for such training—when the almost hopeless conditions of ordinary home-life are considered, where but few of the large family are Christians and the privacy and leisure required are well-nigh impossible to expect? How can efficient nurture work be planned and adequately carried forward in the *country churches*, where the membership is small and scattered over a large extent of territory, and likely no resident pastor or teacher? How can adequate religious instruction be given to a lay membership with a *low average church-attendance*, and certainly in some sections of the field but slight intention to set aside the *Sabbath* either as a day of rest from daily labour or as an opportunity for worship and Christian training? How shall time be taken by the *undermanned* and not sufficiently prepared *Chinese preaching agency* for carefully planned and patiently worked-out lines of Bible teaching work, when the doors for preaching the Gospel are open now as never before? And how, again, shall the *foreign missionary himself* be led to realize more fully that the fundamental condition to a satisfactory harvest is a constant and patient nurture of seed already planted, when all about in these days of phenomenal changes crops are apparently springing up in a night?

But a mere study of conditions will not, of necessity, suggest the remedies. The *methods* and *forces* capable of solving such problems as are suggested above must be most carefully studied and understood. The methods and materials that have been used by the missionary through the years are largely those brought with him from the home-land. Certain of these have been proved efficient in the hands of the Chinese brethren, but others have not stood the test of transplanting. It is thus the clear duty of national organizations, such as the Sunday-school Conference Committee, not only to help the missionary body in finding the best methods in use in the home-lands, but, after careful investigation and perhaps experimentation, designate for the Christian worker those methods which have been successfully adapted for use in China. In this investigation it is obviously the part of wisdom to associate with them the Chinese church leaders. Sitting with them at the same table, our knowledge of home methods is supplemented by their intimate acquaintance with Chinese conditions and needs; missionary theories may be corrected by actual practice; alien seed-thoughts be sown in native soil, but made indigenous by the absorption of native nutriment.

To the above end, for 40 days there have been conducted at Pehtaiho courses of study and investigation along three distinct lines, viz :—

1. How one man should teach another—*Biblical Pedagogy*.
2. How a group of men may organize for the teaching of a body of people—*Sunday-school Organization and Method*.
3. How Christ taught in Palestine—*Christological Pedagogy*.

Text-books on these subjects have not, until recently, been available in Chinese, although a few short treatises on some of the topics have had a limited circulation. The China Sunday-school Union is certainly most fortunate in being enabled, by the grant of a Publication Fund from the International Sunday school Association, to arrange for the translation and publishing of a series of teacher-training text-books. Several of the books were available for use at this year's Summer School, in proof-sheets.

At eight o'clock each morning the students met for an hour of study and discussion of the principles of Religious Pedagogy. Several chapters of Gregory's "Seven Laws of

Teaching" were in type and used in the class work. The course was conducted by Mr. Tewksbury. Professor Porter of North China Union College gave several interesting lectures on Child Development.

At 9:30 a.m., came the Sunday-school hour, conducted by the S. S. Union General Secretary. The three Sunday-school books by Miss Archibald and her father, mentioned above, were supplemented by an American Sunday-school Teacher-training book, viz.—Axtell: "The Organized Sunday-school," published by the Baptist Publication Society, Canton.

In the afternoon at 4:30 came the course on the Teaching Methods of Jesus. It is with special satisfaction that Professor Beardslee's "Teacher-training with the Master Teacher" is found in the list of these first Bible teaching books. Prof. Beardslee, not the Sunday-school lesson writer, has been for many years in Hartford Theological Seminary in America. The book consists of a series of "studies of Christ in the act of teaching as a means of learning how to teach," and "aspires to seal a close alliance between would-be teachers and the holy Christ." It is quite unique in literary style, in its terse, forceful comments and its concise directions for deep study. An attempt has been made to get not only the content but the style into Chinese. The faithful study of these thirty lessons will, we are sure, be a revelation to many, of the consummate skill of the Master Teacher and an incentive to a more careful and consistent working out of His method in our teaching of His Word. The lessons each day were led by Dr. Pyke and Mr. Ewing of Tientsin and Mr. Wilder of the Union Theological Seminary in Peking. Mr. Gosforth of the Canadian Presbyterian Mission gave four most helpful lectures on the "Holy Spirit as Teacher," illustrated in the lives of the early Christian church leaders.

In addition to the three lines of study mentioned above, a number of lectures were delivered by leading missionaries and others. Mr. Cunningham of Paotingfu told of the most interesting Sunday-school work carried on at his station. Distinctly helpful was the testimony of Rev. John L. Stuart, for many years missionary at Hangchow, regarding the established habit in the Chekiang Southern Presbyterian Mission of Sabbath observance throughout the whole day, many of the churches having the regular custom of eating together the noon meal at the church center. Inasmuch as the feasibility of such a plan

of utilizing the *whole Sabbath* for Christian nurture at the church center had been questioned, the testimony of Mr. Stuart was of conclusive value. A "Round Table Conference" led by Rev. J. Leighton Stuart of Nanking Union Bible School, on the subject of Bible study work throughout the country, was enthusiastically entered into and difficult to close. A distinct call was voiced by the delegates for specialized theological schools. Drs. Smith and Corbett, Revs. Wilder and Corbett, Jr., were eagerly listened to on subjects helpful to the students. Devotional addresses were delivered by Dr. Pyke, Rev. Murray, Rev. Ch'eng Ching Yi, and others. Greetings and words of encouragement were welcomed from Revs. Candlin, Webster of N.Y., Grant, Frederick Brown, and others. The first Sunset Meeting was held on the rocks at the top of the Lotus Hills. It was a rare treat to everyone privileged to be present. Rev. S. D. Gordon was able to be with the school for this one evening before he left for the South. His subject, "The Master's School," was especially appropriate, as looking forward to the days of study and association to come, and the absolute need of the Master Teacher's own presence in the school-room.

Living with the delegates in the hostel was Rev. Ch'eng Ching Yi, above-mentioned, as the Chinese member of the Edinburgh Conference Continuation Committee, and pastor of a London Mission church in Peking. He delivered several most illuminating Scripture expositions at the Summer School.

Not only has the Summer School had the advantage of advance sheets of the new Teacher-training Course, but the two new series of *Graded Lessons* already published and other three now in press, were before the delegates for criticism and suggestion. The men were thus able not only to discuss *methods* but *material* as well.

In the discussions of the Summer School once again this summer has been constantly kept in mind the fact that the present Chinese church membership is largely a membership of *adults*. Thus an insistent problem in every denomination is the nurture not only of children, but of adults—many of whom are, however, but children in age of church membership and in ability to read and understand the Bible. To this end the Graded Courses must include helps adapted to adult beginners as well as child beginners. The regular Interna-

tional Uniform Lessons should also provide for this large class of learners. Until, however, such special courses are worked out, it was suggested that the already published simple children's helps could be used with adults of limited attainment, by having the adults study the simple helps *for the purpose of teaching them to others*. Thus studying the helps not as learners but as teachers, they would themselves of course learn far better than ever, and in addition gradually become helpers in the nurture work of the church.

Along this same line came perhaps the most interesting and fertile suggestion of the whole conference, viz.—That in every center, small and large, each Sabbath morning there should be held a *Preparation or Training Class*. This class should include all who could be prevailed upon to attend for any period previous to the morning preaching service. In country places the attendants would likely arrive singly or in groups at different times. In large centers the class might be conducted at a definite hour. The conduct of the work would be in the hands of a few leading members. These would keep on hand an ample supply of varied and graded helps, leaflets and cards, suited to many varieties of mind and states of Christian life. Many such helps are at present available or in process of preparation. They are very inexpensive and thus within the reach of every congregation. The class should be conducted according to the so-called 'laboratory method,' so commonly used in the best schools, viz.—each member of the class is given—preferably as he comes into the church—a leaflet or card fitted for his special degree of Christian progress. If help is needed in the study of this leaflet, it may be given by the leaders or some one assigned by them—here is a splendid opportunity for mutual helpfulness on the part of the church-members. Thus for the hour and more preceding the morning service the early arrivals have been busily engaged in Bible study of the best kind, in study for the definite purpose of giving out to others. For the meaning of the training or preparation class is simply this, that every one receiving a card or leaflet, and who has been taught and has studied the lesson-story, *is in turn expected to tell that story or truth, and hand a like card to someone else, in the Sunday-school session, which should follow the morning preaching service.*

It will be immediately noticed that the suggestion briefly outlined above makes possible what many missionaries have

hitherto thought difficult of accomplishment, viz.—*the establishment of a regular Sunday-school work in connection with every preaching center.* By regular Sunday-school work is here meant, the organization of a Bible teaching service among the lay members, officered by them and largely taught by them, which all the church-members and their children regularly attend, and where a regular lesson system and helps are used. The crux of the situation has always been felt to be *the lack of proper teachers.* No organized Sunday-school movement can be hoped for in China until this insistent question is adequately met. The suggestion above-mentioned seems in part to meet the difficulty. It solves the teacher-problem by *training up* teachers, and by so doing not only providing helpers for the work of Bible instruction but teaching these helpers themselves in the very best, and most scientific, way, i.e., providing a way for them to "*learn by teaching.*" The more one thinks through this simple suggestion and its possibilities the more eager he becomes to see the method adopted universally. The Sabbath would thus become not only a day of worship and listening, but others than the few leaders would be able to share in the joy of *studying to tell!* A whole church thus leagued together, for worshipping and hearing and studying and telling, can hardly fail to find itself a real power in the community.

This brief description of the Summer School of Methods at Pehtaiho would not be complete without referring to the surroundings of the School. The sessions were held in buildings erected among the pine trees along the Southern slope of one of the Lotus Hills. The Lotus Hills are located about a mile and a half from the grounds of the Rocky Point Association, where live most of the missionaries who get their summer rest at Pehtaiho. The hostels and hall are built of German barrack material, purchased after the Boxer troubles were over and the German soldiers were withdrawn from their summer quarters at Pehtaiho. The "Lotus Hills Gardens," filled with magnificent strawberries for the Pehtaiho and Tientsin markets, are on the slope below the hostels, and help to pay the annual rent on a part of the property. It is hoped that a fund can be obtained to purchase the property in total, for the use of summer gatherings of Chinese leaders.

The School was organized by the election of one of the leading Chinese pastors as president, and other officers and

committees for helping forward the general purposes of the gathering. Not the least important committee was the Physical Committee, which each day at 11 o'clock in the morning led the students the half-mile to the sea-beach, for the wonderful bathing for which Pehtaiho is so justly noted. This Summer School has cost the China Sunday-school Union sixty pounds, we understand. Much of this sum was for the payment, as promised, of the return expenses of many of the delegates who came from distant places. We are sure that there are few other ways where so small a sum of money could be used to better effect. If the funds are forthcoming it may be hoped that the Union will continue these Summer Schools. We hear that the Fukien Sunday-school Association has sent a unanimous invitation to the S. S. U. to convene a School next summer at Kuliang, a summer resort near Foochow. Moukden has also secured a provisional promise from the General Secretary to help in a Summer School of Methods to be convened in June at that center. An invitation, we understand, is also in hand from Tsingtau. A permanent location for a "China West-hill" and an abundant endowment for training Bible teachers for specialized Sunday-school and Bible teaching work would certainly be one of the most productive investments one could make at this special period of the Bible teaching and Sunday-school work in China!

The days were not all spent in study. Each Saturday was free for excursions to various points of interest. On the last Saturday many of the residents at Rocky Point invited the school to a picnic on the rocks along the sea-front. It was an occasion long to be remembered. One afternoon Prof. Robertson of the Young Men's Christian Association invited the men to his lecture on the Gyroscope and later gave them a special hour of simple experiments, which same they themselves could easily arrange to illustrate religious teachings.

On one of the last days of the Summer School the delegates arranged a most interesting social tea on the hillside. To this tea were invited the missionaries and others who had from time to time helped at the School. At this time there was presented to the General Secretary for the China Sunday-school Union, a brilliant red silk robe, resembling an academic gown but without sleeves. Fastened to the robe were 75 pendants, upon which were written the names of the delegates. These pendants were arranged in five rows around the robe, each row being

one of the colours of the new Republic's five-colour flag. On the collar were four Chinese characters, which translated mean, "The revelation of the right path inspires us students to greater progress." We understand that the intent of the donors is that this robe, worn by the representative of the organized Sunday-school in China, while addressing audiences in the home lands, shall convey to the supporters of the China work the hearty thanks of the students at this Summer School. They would have them know that the things they have learned at the School of Methods have seemed almost a revelation to them. They wish to assure the China Sunday-school Union and all other friends, that they welcome this *Forward Movement along Sunday-school and Bible teaching lines*, and having been shown a path of progress, they want to press forward with enthusiasm.

There were present at the Summer School the two Chinese Associate Sunday-school Secretaries already helping the organized Sunday-school work, one in connection with the Soochow work and the other at Foochow. Mr. Tsang of Soochow has been most helpful in translation and revision work, but language difficulties prevent his help in teaching and discussion. Mr. Ding of Foochow is a very brilliant and enthusiastic young worker from the Church Missionary Society's school at Foochow. He met the language difficulty by calling to his aid a Chinese friend who could act as interpreter. His several addresses on his work in connection with the Foochow Sunday-school Union were most interesting. The Foochow delegates return to be the leaders at a union Sunday-school Institute, convened at Foochow for a week's study, where they will be able to extend further the influence of the Summer Schools of Methods. Few things are of greater importance than the immediate securing of trained Associate Sunday-school Secretaries in the large centers of China. Already another well-equipped young professor, who has studied at both the Kuling and Pehtaiho Schools, is ready to devote himself to the secretaryship in one of the most important centers in the country. The British Sunday-school Union has promised a grant-in-aid for the secretary at Foochow. It is to be hoped other grants may be available soon for work in other no less strategic centers.

Thus a beginning is really being made with the ORGANIZED SUNDAY-SCHOOL MOVEMENT in China. At least

it can be said that its roots are being wisely and firmly planted; and planted in a way we may believe will make it easy for the Movement to become a truly indigenous growth in the Chinese church life. But the appalling extent of the field to be cultivated and the absolute inadequacy of the present forces to overtake the needs, even of the seed-sowing work, make the outlook far from encouraging for any sort of effective and far-reaching effort along the lines of Christian nurture—and yet how otherwise may the *harvest* be secured? May the great Lord of the Harvest—the Master of the Teachers—answer the fervent prayers of his cultivators, and grant more labourers, both Chinese and foreign, and adequate provision for the needs and equipment of the task He Himself has assigned to His people—the *religious nurture of the Christians of China*.

Correspondence

"JUDGE NOT THAT YE BE NOT
JUDGED."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Writing under the above heading, I wish to write with much restraint, but it seems that a wrong thing is being done, for which publication in the RECORDER may be a partial remedy. With many others I have had sent to me a packet of printed leaflets, some in Chinese, some in English, purporting to be sent in an effort to sow Gospel seed "broadcast."* Among them is a charge of false and dangerous teaching against R. Wardlaw Thompson, S. D. Gordon, and F. B. Meyer, without proof. Further, we are asked to sign a printed "*Protest from China*" against the teaching of these

brethren, and to send it to some anonymous persons, to be used one knows not how. It is to be hoped that none of us will be so disloyal to truth, fairness, and brotherliness as to fall into this snare.

We Presbyterians are usually credited with being watchful against heresy, but we observe two precautions in bringing charges, requiring the establishment (1) Of the "major premiss" that such and such teaching is false: and (2) Of the "minor premiss" that so and so has been guilty of teaching it. Many charges break down on the first, many on the second, and I rather think this one would break down on both. Such charges, made anonymously, are self-discredited. But they may be read by many, Chinese and others, who may be stumbled by them. I do not know who the "Broadcast Press" are, but their samples ought not to be sown broadcast,

* They are sent out by "The Broadcast Press," Changsha, Hunan, and Denver, Colorado.

being contraband in the Kingdom of Heaven. I hold no brief for the brethren accused, but all who profess and call themselves Christians are bound to stand for fair play and common honour.

Yours very truly,

J. CAMPBELL GIBSON.

—
"HIGH-CLASS," ETC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It has struck me of late to hear and read (for instance in the China Year Book for 1912, page 145 seq.) expressions like '*Higher-class women, Upper (!) middle class!*' e.g., wives of officials, daughters of the higher classes; upper class girls' schools, and other similar expressions. I also understand that there are some missions or missionaries who have made it their special duty to do work amongst these higher classes. What strikes me in the whole matter is this: Are missionaries, followers of Christ, who considered publicans and sinners as His high-class people, the only fruitful sphere of his influence—are we allowed to follow an antique aristocratical modus and divide *souls* which we are to win for the Master into low, middle, upper and high classes? I supposed in Christian thoughts and feelings such expressions had long ago been abandoned and Christianity's great privilege was to overbridge all such divisions and work for one great brotherhood amongst all nations. I myself have for now some fifteen years moved freely in official and other influential and well-to-do circles. If I compare the wives and daughters of

these so-called high classes to the countryfolk and other poorer folks I must say that the expression "high" or "upper" class would often better apply to the latter than to the former. It is far from me to say anything against the special mission work done in such circles. What I wish to ask, through your help, is the mere question whether it is decent and right for missions and missionary workers in word or writing—to use such expressions like high classes, etc., etc? For me the prestige of the mission work as a whole seems to be concerned in this matter and I would be grateful if other experienced workers on the mission field would express their opinion on the subject.

Thanking you for allowing me space in your valuable paper,

I am,

Faithfully Yours,

CH. W. KASTLER.

Peking.

—
A PROTEST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We are grieved to see in the RECORDER for September just to hand, the *favourable* review by "G. F. M." of Dr. Mains' book, "*Modern Thought and Traditional Faith*." What a contrast is this review, presumably of the same book, to one we were reading only a few days ago in a paper sent to us from New York! That any two reviewers should be so diametrically opposed, the one to the other, is, to say the least, very significant. And both Christians too! And that any one should *recommend* such a

book, as Dr. Mains has written, to the missionary body in China, or elsewhere, is a cause for profound regret. Is it not a sign of the times, and we do well to be on our guard!

It is because Dr. Mains is so well known as a Methodist preacher, and one who holds one of the foremost-official positions in the Methodist Church, that we are so pained; and it is only when a man who is so *absolutely unsound* is brought forward as a "*guarantee of soundness*," that we take up our pen to protest!

Dr. Mains, if we are correctly informed, advocates all the mischievous claims, to put it very mildly, of the destructive criticism of Astruc, Eichhorn and Wellhausen, and even suggests that "many of the accounts which appear in the earlier records of the Old Testament were simply taken over and adapted from *older mythical or*

legendary sources." (The italics are ours.) And this is the book forsooth that we are recommended to read!

The writer of the review in New York, says:—"Correspondencies between Tom Paine and Dr. Mains are so marked that it looks almost as if the Methodist preacher quoted from Paine." "As face answers to face in water, so Dr. Mains answers to Tom Paine."

If then, Dr. Mains' theory is correct, the "traditional faith"—the "faith once for all delivered unto the saints"—is no more.

Will the Methodist Church stand for such teaching? I trow not. Anyhow, in Methodism, thank God, there are nevertheless *thousands* of Bible-loving Christians. May their consciences be aroused!

I am,

Yours sincerely,

E. J. B.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Shantung, the Sacred Province of China.

The above is the title of a handsome volume issued by the C. L. S., Shanghai.

Based on half a dozen monographs by able writers and embellished by over one hundred illustrations, it presents a picture of China's Holy Land such as no one has attempted to give of any other province in the Empire.

It is safe to predict that this timely work will not be long in finding its way into the libraries of those who wish to get a luminous view of this country.

Those who seek to know more of the economic conditions of a typical region will be gratified by an introductory chapter from the brilliant pen of Dr. A. H. Smith. Those who take a special interest in philosophy and letters

will find the subject presented admirably by Dr. Bergen in a sketch of the sages of China, while all will appreciate the notices of a noble army of martyrs and pioneers who have done much to usher in a new era.

Forty-six years ago, it was my lot to pass through Shantung by the Grand Canal. Chefoo was then a mere geographical expression and the German, who has done so much to transform the province, had not yet dropped his anchor at the port of Tsing-tao.

No sign of the coming transformation was visible, and I earned the honors of a *hadji* by making a pilgrimage to the tomb of Confucius.

Many times since that date have I repeated the visit—not the pilgrimage—and I have rejoiced to note the kindling of light-houses and the opening of railways. Colleges are counted by the dozen and churches by the hundred.

Slow to admit that the West has anything better to offer them than the teachings of their own sages, the mind of the people has become aware of new forces. The most powerful evangelist now in China is a Shantung man; and there is reason to hope that the Christians of Shantung will take a leading part in giving the Gospel to other provinces.

Other provinces have elements of interest if not equal claims to leadership. Each one might be the subject of a similar volume; then what a *cyclopædia sinica* would be formed by the whole set.

Mr. Forsyth, the compiler, has kept himself modestly in the background, but the touch of his skilful hand is to be seen in

every part, and to him is due the success of the whole.

W. A. P. M.

Peking.

A Primary German Course. By Otto Siepmann, Head of the Modern Language Department at Clifton College. Macmillan and Co. 3/6.

To the Public School German Primer, in which Professor Otto Siepmann so admirably set forth the new methods of teaching foreign languages, he has now added the above book, which is intended for pupils under the age of fourteen.

The lessons are accompanied by charming drawings and illustrate gradually the essentials of grammar. In addition there are exercises in English and German and special vocabularies and phrases arranged according to the lessons so that every means is used to impress the subject matter in an interesting manner on the minds of the pupils. By the time thirty lessons are mastered, the students will have acquired a vocabulary of some 1,000 words and have received a thorough grounding in the grammar and idiom of the language. The book is made still more interesting by the inclusion of fables and short stories, poems, riddles, and folk-songs, with music accompanying. By its publication, therefore, the editor has opened the way whereby even the young boy and girl can begin to understand and appreciate some of the thoughts and aspirations contained in the literature studied, and has made it easier for them to fulfil the motto he has himself adopted in the front of the Book:

"Eins musz in das andre greifen,
Eins durchs andre blühen und reifen."

M. V. McN.

Old Forces in New China, an effort to exhibit the fundamental relationships of China and the West in their true light. With Appendix dealing with the story of the Chinese Revolution down to the end of June 1912. And a new map showing the natural resources of China. National Review, Shanghai, \$3 50.

Mr. Lanning is an old "China hand." He has been in this country for a third of a century and knows China well. His recent book on "Wild life in China" shows that he loves the hills and streams and is on terms of intimacy with the shy wild things of the woods. Much more has Mr. Lanning studied men individually and in the aggregate. To the, by no means easy, task of writing of "Old forces in New China" Mr. Lanning brings a mind which is a treasury of things new and old. He wields a facile pen and writes in a winning and attractive style. That the subject of his book is one of engrossing interest not only to missionaries, but to all interested in China, goes without saying. The Appendix is a concise history of the revolution and a carefully compiled index enhances the value of the book to busy men who want to get at the facts with as little delay as possible. The map, which was drawn by Norman R. M. Shaw of the Chinese Customs Service, is admirably done and shows at a glance the mineral and agricultural products of the whole Empire.

Lotus Buds, By Amy Wilson-Carmichael, Keswick Missionary C. E. Z. M. S., Author of "Things as they are" etc. With 50 half-tone illustrations from photos specially taken for this book. Morgan and Scott, 12 Paternoster Buildings, London. 6/-.

The "Lotus Buds" are little Indian children rescued from

the temples to which innocent babies in that land are dedicated (damned would be the better word). Miss Wilson-Carmichael is a practised author and tells her tale well. The photos are works of art every one. There is not one amongst the whole fifty which is not worthy of being framed, and before one has finished the book, what with the brightly written story and the child's face looking mischievously at you from the full page illustration, one is as well acquainted with Tara and Evu and Lulla and their "accals" (elder sisters) as one is with Christian and Faithful and Greatheart and the other heroes of the immortal tinker's story. Altogether this is a beautiful and a fascinating book.

J. D.

Some Tools for the Student Work, Collected by John Stewart Burgess, Y. M. C. A., Peking. Methodist Publishing House, Shanghai, 15 cts.

To those who want to know what Chinese students are reading and still more what they are thinking, this little book is indispensable. Mr. Burgess has done a good work in sending forth this story of the notable conference held at the Western hills near Peking in July 1911. Everyone who desires to know what kind of man the educated Chinese is and what he would fain become should study this little booklet.

MACMILLAN & CO'S. LIST.

Narratives from Napier's History of the Peninsular War.

A Persian Hero. Stories from the "Shah Nameh." Maid Marian.

These three books are from Macmillan's English Literature

for Secondary Schools series. They are models of English prose and are edited and annotated with great care. No better readers are published anywhere and the price, 1/-, is extremely cheap.

English Lessons for Asiatics.

This book by Mr. Philip A. Wood is the outcome apparently of many years' teaching in the F. M. S. It is a valuable book, especially so for such teachers as have not formulated for themselves rules to meet the peculiar needs of the district in which they work. The book abounds in examples. Here and there it seems to us there are too many minutiae which are burdensome to the memory. The chapter on Prepositions is one of the best. The work is not exhaustive nor does its author pretend that it is so. We suggest that he redefine The Second Use of the Verb "To Be"; and it seems to us that his definition of a Prepositional Phrase is original.

R. G. D.

Modern English Grammar. J. C. Nesfield.

This book has no preface but on the title page it is announced that the book is Parts I & II of English Grammar, Past and Present, with seven appendices on prosody, figures of rhetoric, and outlying subjects. In addition to the foregoing there is a very valuable chapter on Idiom and Construction.

The treatment of the subject is very exhaustive and the book cannot but be of great value to teachers and senior students. Throughout the book great attention is paid to definitions; that of the adverb is new to

us, but we thoroughly approve of it. We thought the "article" had been abolished, but in this book it makes its reappearance. One has not been accustomed to think of he, she, it, and they as demonstrative pronouns and many will take exception to *who* and *which* being the introducers of Adverbial Clauses.

If we would take exception to anything in the book it is to the many sub-divisions of the various parts of speech. For all practical purposes there is little or no necessity to subdivide conjunctions. It is very interesting of course. We do not agree with the author in what he has to say of "do" as a pro-verb. It is in our opinion an auxiliary and nothing else. The whole book it seems to us is ultra-analytical. There are many useful questions scattered throughout and the chapter on prepositions is exceedingly useful and quite one of the best. One of the features of the book is the notes at the foot of the pages wherein the author gives what other authorities have to say on points he has raised and discussed.

R. G. D.

MISSIONARY GLEANINGS.

By G. G. WARREN.

I have not said anything yet about the "International Review of Missions." I suppose that Review ought not to be reviewed in this magazine on the ground that it will be read by all missionary readers. If such an assumption were correct it would be so much the better for the missionary readers. As one reads article after article in this new Review, one has ideas of a wonderful future. One gentleman is gibbeted in the Edinburgh Conference Report for saying

that he had met ONE (the capitals are mine: far be it from such serious work as the nine-volumed Report to gibe with capitals)—ONE missionary who had never studied the "Science of Missions." Had I had the misfortune to have been met by this good brother, I fear he would have had still worse to report; he would have had to say that he had met another missionary who had said that he did not know there was such a science to study. But in these post-Edinburgh days I have at least advanced beyond that. Having read through the nine volumes of the Report (without very much skipping or skimming) and the first three numbers of the Review, I know there is a Science of Missions. I look forward to seeing much better equipped men and women come to China than they were in the habit of sending when they sent me.

The Review is to the Report what the Continuation Committee is to the Conference. Some excellent writers have been obtained. I hardly feel, however, that they have enhanced their fame. If, for instance, I had been set a problem in Higher Criticism by being set to guess the writer of the article in the second number on "Christian Missions and International Peace," I might have guessed a good writer, but it would hardly have been so good a one as the writer of the Summary of Commission IV, the most eloquent thing in the nine volumes of the Report.

Each number has had a China Article. Each has the Edinburgh bee of "Unity" buzzing in its lines. The third is by the only Chinese member of the Continuation Committee, the

Rev. Ch'eng Ching-Yi. Mr. Ch'eng's article shows a beautiful spirit, and if I could be convinced as to the advisability of one church for China, I think Mr. Ch'eng would convince me. But he leaves me as hopelessly heretical as ever.

I have most of all enjoyed the articles on "The Growth of the Church on the Mission Field." The first was on the Bataks; the second, on the C. M. S. in West Africa; and the third (which to me is the most interesting of the three) is on Corea. The reading of this magazine is a fine corrective against the parochialism that comes even to those of us who have China as a parish. Nothing smaller than John Wesley's parish gives a missionary sufficient scope.

* * *

One of the great treats of Kuling (and I hope of other holiday resorts) is that of meeting with old friends, and the interchange of books and thoughts of books. One book will ever be associated in my memories with my 1912 holiday.

"The One Christ" by F. Weston, B.D., (now Bishop Weston of Zanzibar) is a great book. It is neither large nor expensive. It is published by Messrs. Longmans & Co., for five shillings net. It has only three hundred pages of fairly large type. I am afraid my readers will think my account of the book extravagant when I say that in my opinion it is the greatest book in the Church's literature on the great subject of the Person of Christ. Let me in self-defence say that in my early theological days I was nourished on the strong food of Dr. Pope's Fernley Lecture on that subject. It was delivered in 1871, just twelve years before

I became Dr. Pope's pupil. It was from 1883 to 1885 (when Dr. Pope broke down) that I got to read the Fernley Lecture aright. Since those days I have read most of what Fairbairn and Sanday, Gore and Otiley, Denney and Forrest, and many another man has had to say on this old, old theme. But until this summer, I had always felt that Dr. Pope's exposition was worth more than all the rest. Now, I acknowledge that Dr. Pope has been surpassed. Bishop Weston's book is a development of the truths taught by Dr. Pope and by all the great theologians of the Church from Athanasius onward. But it is a development.

There are three parts of the book. The first is a clear statement in very modern phraseology of what the Problem of the Person of Christ is—that problem which has engaged the minds of the mighty from the Nicene days till now. The second part is a good sketch of the "Problem in History." The third part has the striking title—striking when the matter it born in mind—"The Solution of the Problem." That is a title not often found in theological books—still less often would it be acknowledged if found. I have never seen any book on the Atonement that has used such a phrase—never read one that ought to have used such a phrase. I, at any rate, acknowledge Bishop Weston's right to use it. If a problem is *solved* there should be an end of controversy. I do not for a moment suppose that all controversy on the Person of Christ will stop now that Bishop Weston's book is published. (It was published, by the way, in 1907—I realise acutely my parochialism in re-

gard to theological literature when I acknowledge that I had not previously heard of the book.) I do say that controversy ought to stop. I feel that Bishop Weston's solution is the only solution of the Truth that underlies the whole statement of the New Testament. The various Kenotic theories of the last century might be accepted if all our Christology were contained in the second chapter of the Philippians and a single sentence in II Corinthians. They are none of them theories that will fit into the uncoördinated statements of the Four Gospels; none of them will fit into the watchwords of the great decisions of the Councils of the early centuries (which decisions do, as far as they go, fit into the Scriptures).

Perhaps the best way of giving the readers what must necessarily be a short summary of Bishop Weston's book is to give in his own language the ten leading sentences for the ten sections that make up the chapter he entitles "The Solution."

1. 'In the first, place then, the Person who became incarnate is purely divine.'
2. 'His manhood is in all points like our own except in the matter of sin.'
3. 'As Incarnate the Son can have no contact with anything in the universe except through the medium of His manhood. Hence it seems to follow of necessity that as Incarnate the Son has no communion with His Father except through the same medium of manhood.'
4. 'The limits of His self-manifestation at every moment were fixed by the capacity of the human soul that He had made His own; for He had become man really, wholly, and perfectly, without any the least reservation. Thus the content of His manhood increased, devel-

oping power and self-knowledge, just as the ego in every man develops increasingly and, so to speak, finds itself as the years go by. 5. The Son 'was conscious of Himself as God-in-manhood. He knew Himself as God just so far as a perfect, sinless, God-assumed soul could mediate the divine self-consciousness. God the Son had become man, and knew Himself only so far as His human soul could mediate that knowledge.' 6. 'The self-consciousness of the Incarnate as God in manhood is so real that He cannot receive anything except in and through His manhood . . . As Incarnate He cannot receive or use or know what His manhood cannot mediate.' 7. 'In postulating a single self-consciousness of the Christ as God in manhood, we must not be taken to mean that He was possessed of only one will.' 8. 'The Incarnate lived truly under conditions of manhood upon earth and therefore came to have a truly human experience.' 9. 'The Incarnate not only underwent a truly human experience; He also left us a truly human example.' 10. 'Lastly, the manhood of the Christ is His proper, assumed nature to all eternity. The state of the Incarnation is permanent.'

Character Building in China. The Life Story of Julia Brown Mateer.

In the biography of Mrs. C. W. Mateer, Dr. R. M. Mateer has drawn a noteworthy picture of a remarkable personality. Mrs. Mateer saw Jesus alone as the only Saviour. Christ held the supreme place in her heart and thought and life. From childhood she had been a Bible student and believed with all

her heart in the power of the Gospel to save men and build them up in the faith. She excelled in the power to make Bible stories life-like. Having mastery of the language and being quick and versatile she could interest all classes; the educated, the illiterate old men and women, the children and youth. Although greatly handicapped by years of physical suffering she was always cheerful, sympathetic, hopeful, and optimistic. She accomplished a wonderful work as a pioneer in a great Mission field. Both Mrs. Mateer and her husband had high conceptions of the thorough training needed to prepare students for the high functions of the Christian ministry and for successful teachers. No pains were spared to reach this high ideal. It has been permitted to very few to exert so widespread, intelligent, and effective influence.

The writer has been happy in his choice of the title "Character Building in China."

Ability, intelligence, tireless industry, and skill to make the best use of every kind of talent were ingredients which helped to make the character this book ably describes. Frequent quotations from Mrs. Mateer's journal and letters permit her to speak for herself. No missionary nor lover of missions can carefully read this book without receiving useful suggestions and new inspiration. The book is not only exceedingly interesting but contains a mine of information. It is written in good style, and from almost endless material with vigor and naturalness which carry the reader from page to page, eager to know what is coming next.

HUNTER CORBETT.

Y. M. C. A. LIST.

A Compass for Daily Life. Based on "Border Lines in the Field of Doubtful Practices." By H. Clay Trumbull. Translated by Mr. Y. K. Woo. Price: 8 cents per copy.

World Leaders. Brief sketches of notable men. Edited by Mr. H. L. Zia. Price: 10 cents.

Ten Persons for Bible Study. By Clayton Sedgwick Cooper. Translated by Mr. Y. K. Woo. Price per copy two cents; postage extra.

Great men and the Bible. Notable testimonies compiled and translated by Mr. H. L. Zia. Price: ten cents per copy; postage extra.

Present Day Tracts. (Sheets) 20 cts. per 100.

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No. 10. "How to study Christianity."

No. 12. "The Existence of God."

No. 13. "Evolution and Christianity."

No. 14. "The Relation of Science and Religion."

Missionary News

The Second Government School Student Conference.

JOHN STEWART BURGESS.

The second annual Conference for Government School Students held at Wo Fo Ssu July 9-17, was a striking success. In many ways the circumstances under which the Conference was held were most unfavorable. It was impossible for many weeks to settle the exact date of the Conference because of the uncertainty as to when the Government Schools would close, and the disturbed condition of the country and especially of the students made it improbable that there would be either a large or a successful gathering. In spite of these difficulties 49 delegates from 13 different schools registered, an advance of 11 students over last year's enrolment. The largest single delegation was the 24 students from Ch'ing Hwa College; the Government University of Peking was second, represented by 6 students; Nan-

kai Middle School, Tientsin, was third with a quota of 4 men.

The especial emphasis of this year's Conference was Social Service or the practical work to relieve diseased and maladjusted social conditions which students may undertake. The main platform lectures at 10.30 a.m. daily were occupied with this theme. This series took up successively, "The Relation of the study of Sociology to Social Reform," "The Moral Problems of Society," "What British and American Students have done to solve these Problems," (illustrated lectures), "The Problems of a Chinese City," and finally, "What Chinese Students can do to solve these Problems." The series ended with an open discussion of what the students of Tientsin and Peking can do for their cities. A plan to form a "Social Service League" among these students received from the Conference a most hearty vote of approval. A Committee of five was ap-

pointed to draw up the constitution of the League.

The 7 o'clock morning lectures were especially timely, being upon the theme, "The Relation of Religion to Government." This series started with two scholarly and interesting lectures on the meaning of Government by Prof. Bevan of the Government University. Rev. G. D. Wilder of the Union Theological Seminary, Peking, in his usual clear and illuminating style pointed out the relation of the Christian idea of society to Government, Rev. Chas. Ogilvie of Peking in an energetic address showed the relation between the regeneration of moral character in individuals and national progress. The series closed by a magnificent address by Hon. C. T. Wang, acting Minister of Industry and Commerce, in which he showed how Jesus Christ is the source and power and inspiration of the individual's character.

The 9 a.m. Bible Classes were, as last year, the Conference's centre of greatest interest and inspiration. This rigorous and concentrated daily study of "The Social Teachings of Christianity" was productive of a rich harvest.

The interesting and novel address on the "Gyroscope" by Mr. Robertson, of the National Committee of the Chinese Y. M. C. A., followed by his address on "Science and Religion" made us all realize at once the marvels and the limitations of Science. Mr. Robertson's genial personality and helpful comradeship were a benediction to leaders and students.

If it is possible to discriminate between many good addresses it would seem that the addresses which were most appreciated

and most effective were those by Hon. C. T. Wang, Hon. C. C. Wang, Co-Director of the North China Railways, and Principal Chang Po Ling, of the Nankai Middle School, Tientsin. All three of these men left most important and pressing duties to be with us, the last leaving the sessions of the National Educational Society, of which he is the distinguished Vice-President, in order to attend. The testimony of these leading men of practical affairs, each in the top rank of efficiency in his own chosen work, was a striking proof of the power and value of the Christian life.

The tabulated results of this gathering are nine men who have decided to acknowledge God as their Father and Christ as their Saviour, and fifteen who expressed a deep desire to study Christianity. These 24 men were all non-Christians when they came to the Conference, and the total number of non-Christians in attendance at the Conference was twenty-eight. The impress of the Conference upon the hearts and minds of the non-Christian men may be roughly estimated by these figures.

The total amount of blessing upon both Christians and non-Christians, students and teachers, and also upon the servants, who had their own Bible class, and upon the visitors, can not be estimated by figures, but can only be appreciated by those who have felt the power of God to move men's hearts.

Call to the Convention.

In accordance with the Constitution of the Young Men's Christian Associations of China and Korea, the General Com-

mittee has selected December 12th to 15th, 1912, as the time for holding the Sixth General Convention of the Associations, and has accepted the invitation of the Board of Directors of the Peking Young Men's Christian Association to hold the Convention in that City.

This will take the place of the Convention called for November 2nd to 5th, 1911, which had to be postponed on account of the Revolution.

The Convention will meet for the purpose of transacting the business of the Associations, discussing the most important problems connected with the work for Young Men, unifying the forces and methods of work, deepening the spiritual life, and planning and praying for the evangelization of China.

We trust that every Association will, in accordance with its Constitutional privileges, commission delegates to attend the Convention, and that the Churches and other Christian agencies will send fraternal delegates.

We would earnestly request your prayers in behalf of the Convention.

Yours faithfully,

Fong F. Sec, *Chairman*,
Tong Tsing-en, *Rec. Sec.*

*General Committee of the Young
Men's Christian Associations
of China and Korea.*

3 Quinsan Gardens, Shanghai.

Yale in China

A Leabury Memorial Library and two Professors' houses have been secured in the United States for the new equipment of Yale at Changsha. The plan consists of a quadrangle of 390X450 feet

with an entrance pavilion, cloisters, and quadrangular courts between the buildings, the best Chinese architectural lines thus being followed. The most modern requirements in air space, and lighting for dormitories, classrooms, and libraries will be provided. The central structure will be the Memorial Library; Professors' houses, and the power-house will be on college grounds outside the quadrangle, the four dormitories, two class-rooms, laboratories, lecture halls, chapel, refectory, and administration building being within it. The dormitories, laboratories, and lecture halls will average 40X120 feet, and will be two stories in height and fire-proof. The entire cost of the twelve main buildings and the pavilion, will be about \$200,000 (gold). Dr. E. Hume who is forwarding the project was recently honored with an A. M. by Yale.

E. C. PARSONS.

An Appeal for Kindergartens in China.

The Central China Kindergarten Association is almost a spontaneous crystallization of kindergarten sentiment in East Central China. It began as a local organization in Soochow, February 1911. Within a few months it included not only all kindergartners in Central China but many leading educators and other interested persons.

SOME RESULTS THAT HAVE ALREADY BEEN ATTAINED.

It is not the intention to give in detail in this paper *all* the encouraging things that we would like our friends, supporters, and well-wishers to know. We call attention to only a very few of them.

The work in Soochow and Shanghai, our two most important stations, has exceeded our faith. In a very short space of time we find that four kindergartens have been opened in Shanghai, taught by members of our Association; at least one other will be opened there in the autumn, and one in Sungkiang.

The Methodist Mission in Soochow has four kindergartens in which there are one hundred and twenty children, and the opening of the fifth is being contemplated.

This Mission has also a training school in which are sixteen young women from five different missions and four different provinces.

Many of us have for years been wondering where the influence is to come from that is going to produce honesty and obedience and install them as Christian virtues in the hearts of our people. The following testimonials, which we feel justified in giving here, will show that for us who are opening kindergartens this question is answered, in part at least.

Mrs. Tsiang, the conservative matron of the Davidson Girls' School in Soochow, into the primary department of which the children are received from the kindergarten, made the following remark to a visitor recently, — "*Our children know truthfulness and obedience and can be trusted because they have learned these things in the kindergarten.*"

The Principal of the above School wrote in her annual report for 1910 as follows: "Two little girls graduated at the close of the fall term from the kindergarten and entered the primary department of the Davidson. *They show in every way that they have profited by their kin-*

dergarten training, and the leaven of obedience, of self-forgetfulness, and of alertness which they bring with them is fast leavening the whole lump."

THE PRESENT SITUATION.

The present situation in China could demand a whole article by itself, but we shall mention only what especially touches our subject.

The self-government society in Soochow, even before the Revolution began, sent representatives to visit the West Soochow kindergarten work. They were so impressed and delighted and so convinced that kindergartens were just what would solve their problems, that they arranged to educate four girls who would promise to open up the work for them, and asked the Principal to find the girls. This is typical of numerous appeals that have come to the school, and so many requests for teachers have been made that the present Class could have been placed many times over.

THE ATTITUDE OF CHINESE YOUNG WOMEN.

The attitude of Chinese young women is shown by the following testimonies gathered from students in training:

1.—The Kindergarten movement appeals to the new sense of power and consciousness of ability in the Chinese women.

2.—It gives women the opportunity they are seeking to serve their country.

3.—It is a womanly vocation and will help to prevent such perversions as when, during the Revolution, women became soldiers.

4.—It prepares women for home life.

5.—It exalts womanhood by giving dignity to her part in the child's education.

6.—It exalts childhood.

7.—It offers the best opportunity for the teaching of Christianity, because young children are at a most plastic and impressionable stage.

THE CHURCH'S OPPORTUNITY.

Now is the blessed time of the Church's opportunity, for these men and women mean to carry out their purpose. They realize the importance of kindergartens and they are going to have them. We believe that they are ready not only to let us educate Christian teachers for them, but to let us supervise their work and help them do it in the best ways.

That the missionaries on the field realize this opportunity is shown by the requests that have come to the Kindergarten Association from individuals, from the Central China Christian Educational Union, and from the National Educational Association, urging that plans be formulated for the extension of the kindergarten in China.

After a careful study of the field the undersigned committee presents the following

RESOLUTIONS.

1. That we recommend that each mission place on the field at least one well trained kindergarten to undertake the establishment of local training centers.

2. That, since the plan of the proposed Union Woman's College for Nanking includes a department of kindergarten training, we recommend that the Churches concentrate their efforts on this and send to the field several especially well qualified training teachers to undertake to give a higher course of training than

will ever be possible in the local denominational schools. Knowledge of the Chinese language being imperative for this work, we urge that these be sent immediately.

Respectfully submitted,

Miss VIRGINIA M. ATKINSON.

Miss M. E. COGDAL.

Mrs. R. T. BRYAN.

Miss MARTHA E. PYLE.

Committee on Propagation,
Central Headquarters: Soochow,
China.

Note: This paper was endorsed by the National Educational Association of China, May 17th, 1912.

C. I. M. News.

Rev. W. J. Hanna, writing from Talifu, Yunnan, on August 12th, says:—

"We have now been in Talifu about one month and a busy month it has been! The Church members and enquirers gave us a hearty welcome and the people are remarkably friendly. We have already gotten in touch with the people, both high and low, and doors of opportunity are open on every hand.

"The man Li on whose account we were detained in Yunnanfu is still in this city but has been ill and taking no active part in the government. He is about to be replaced by another man in a day or two. The officials are all friendly and favorable to Christianity as well as the professors in the Government schools. I have invitations to preach Christ to the soldiers and scholars.

"The services have all been crowded to overflowing since we came, and for more attentive audiences one could not wish. We have all departments of

work organized and in running order. Our days are very full. It is a great joy to have so much work to do and such responsive people. Truly a great change has come over Talifu and all Yunnan since the Revolution. The people have not only rejected their idols but are anxious to know more about the teachings of Christ and the way of salvation."

Mr. Gladstone Porteous in a letter dated, Sapushan, Yunnan, July 26th, 1912, writes:—

"I had a week-end trip last week to one of our out-stations where there is a large chapel built. We had about 200 people at the Sunday services, and forty-six partook of the Communion. The people here are still in want of food. The rains were late this year, and the oat crop which should now be nearly ready to gather is a very light one. The potatoes, too, have not grown well. The principal maize crop in this vicinity is late and not very good. Some of the people had to plant the seed twice; the first sowing to a great extent had perished. We hear, though, that in other districts where early showers fell, the crop is

good, for which we are very thankful. In this vicinity we are giving the people some relief work to carry them through till the early crops are gathered.

"The head of the family comes in and works for five days and has his food here, and is then given two *sheng* of rice to take home to his family.

"A number of them have been carrying in stone to pave the road to the chapel and schools, and from our house to these places and the village. This gives them work to do, and will be a boon to us during the long rainy seasons we have. When we have a crowd of people in and the weather is wet the paths are almost impassable after the tramping of so many feet. We have some also getting wood, etc.

"We are hoping every day to hear of the Gospels for Miao, Lesu, and Laka. The railway line has been broken, owing to a landslide, and the books have been detained on the other side of the break. When these books arrive we shall be busy for some weeks getting them into circulation. I expect to have a two months' trip to the Laka people to distribute and introduce the Gospels."

The Month

FINANCIAL AFFAIRS.

On July 12th a preliminary agreement to loan China £10,000,000 was signed in London. This loan had been negotiated by Shiung Shi-ling; and on September 2nd, President Yuan, for the Peking Government, formally confirmed the agreement. The negotiations were conducted quietly, so that the consummation caused something of a sensation. On August 30th this

London Syndicate agreed to provide large installments at once; the chief security was to be the Salt Gabel. A prominent feature of the scheme is the establishment of a bank under both Chinese and foreign auspices. As a result of this new movement, negotiations were at once re-opened with the Six Power Group, but of these nothing has yet come. The new Syndicate was to pay £500,000 as a

preliminary installment; £100,000 of this is reported already paid into the Chartered Bank in Tientsin, but it has not been drawn, though this advance payment is considered by the Chinese Government as definitely settling the matter. The British Government protested against this new loan, but the British Press approved. The final outcome is yet uncertain.

MONGOLIA AND TIBET.

Mongolia is in a state of open revolt, the Mongolian princes claiming that the land does not belong to China but to them. The Chinese troops sent there have not, so far, been very successful. Russia intimates that if China sends troops to Kobdo she will help Mongolia. China is willing to make concessions with regard to Outer Mongolia, if she can win again the allegiance of Inner Mongolia.

In Tibet, a compact for the cessation of hostilities was signed on August 12th. The British Government memorialized the Chinese Government that her plans for sovereignty in Tibet were in violation of the Anglo-Chinese Treaty of 1906; with the tenor of this note the Chinese agreed, and apparently are willing to let the Tibetans manage their own affairs. Great Britain's desire to be consulted with regard to any action China might contemplate in Tibet was approved by the United States, but it was rejected by the Chinese.

DR. SUN YAT-SEN.

Dr. Sun Yat-sen's visit to the North was a memorable one. He was royally entertained by President Yuan; and his speeches have tended toward the breaking down of the opposition to the utilization of foreign funds, and the securing of financial assistance or advice. The main feature of his visit was the promulgation of an immense scheme of Government railways. He proposed in ten years to construct 70,000 miles of Government railroad, at a cost of \$6,000,000. The plan was to divide the country into twenty districts, each

district using 10,000 laborers. The project was supported by President Yuan, and Tls. 30,000 per mensem were granted Dr. Sun with which to make the preliminary arrangements, the whole matter, apparently, being left entirely in his hands.

EDUCATION.

The following is from *The Peking Daily News* :—

The Ministry of Education has recently published a new educational aim of the Republic, viz.—to emphasize principles of morality. In addition, ordinances for students and methods for promoting education have been promulgated. The chief idea is that boys as well as girls should be given equal opportunities for education, and that attention should be paid to, not only school training, but also social education.

In a recent cabinet meeting, Mr. Fang, Minister of Education, strongly urged that, in spite of the great financial difficulties, some means should be found to enable the re-opening of schools for the winter semester. He suggested that a special foreign loan should be negotiated with the bankers in the name of the Ministry for this purpose. The Government University of Peking was reported to have already contracted such a loan with the Banque de l'Indo-Chine.

DISTURBANCES.

There has been considerable disturbance and brigandage in Kansu. The attitude of the people of Shansi toward the Government has been exceedingly uncertain. In Canton an ex-revolutionary officer started an anti-Government movement, the aim being to make Canton independent, leaving it to the other parts of China to solve their own problems. In southwest Yunnan there was a serious revolt of the troops. Hotsin, Shansi, was attacked by robbers, and preparations were made to burn the mission premises; they, however, were not destroyed, though the robbers made considerable havoc in general.

Missionary Journal

BIRTHS.

- At Kuling, June 25th, to Dr. and Mrs. M. R. EDWARDS, Harvard Medical School, a son.
- At Soochow, July 23rd, to Mr. and Mrs. CHAS. G. MCDANIEL, South Baptist Mission, a daughter (Helen).
- At Kuling, August, to Dr. and Mrs. H. M. EGGERS, Harvard Medical School, a son.
- At Norrköping, Sweden, August 8th, to Rev. and Mrs. A. P. TJELLSTRÖM, Swedish Missionary Society, a son.
- At Chicago, Ill., August 8th, to Rev. and Mrs. JOHN PERSSON, S. A. M. C., a son (Robert John).
- At Chikungshan, August 19th, to Rev. and Mrs. GEORGE O. HOLM, Lutheran Brethren Mission, a son (George Samuel).
- At "Bethanien," Peking West City, on August 20th, to Pastor and Mrs. CH. W. KASTLER, a daughter (Klara Charlotte).
- At Wuhu, August 27th, to Mr. and Mrs. R. YOUNG, a son (Hugh Stevenson).
- At Foochow, September 3rd, to Dr. and Mrs. W. W. WILLIAMS, a daughter (Evelyn Edna).
- At Shanghai, September 6th, to Dr. and Mrs. A. M. DUNLAP, Harvard Medical School, a son.
- At Taichowfu, September 7th, to Dr. and Mrs. J. W. HEWETT, a daughter.
- At Chefoo, September 13th, to Mr. and Mrs. ARTHUR TAYLOR, a daughter.

MARRIAGES.

- At Worcester, Mass., June 29th, F. M. BROCKMAN (Y. M. C. A.) to Miss JESSIE WILLIS.
- At Changsha, on August 16th, MARIA DOWNING to ARTHUR H. SANDERS of the Changsha Boys' Orphanage.
- At Hongkong, September 9th, Miss CHARLOTTE BAILEY to Rev. JOHN L. BACON, C. M. S., Kweilin, Kwangsi.

DEATHS.

- At Soochow, August 16th, JOSEPH GORDON, son of Mr. and Mrs. CHAS. G. MCDANIEL, of dysentery, aged three years, ten months, and twenty-five days.
- At Chiukiang, August 30th, ANNIE E. F. ORR, daughter of Mr. and Mrs. J. S. ORR, from dysentery, aged two years and four months.
- At Sianfu, September 1st, NORA H. L. MANN, eleven months old daughter

of Mr. and Mrs. E. J. MANN, from dysentery.

At the Isolation Hospital, Shanghai, on September 16th, SOPHIA MANNS, M. E. Church, South, Sungkiaug.

ARRIVALS.

August 26th, Rev. J. C. DORWARD, U. F. Ch. of Scot.; Rev. O. C. MORSE, Jr., Yale Mission; Mrs. E. L. KARR, S. Chilli Mission (Ret.) and son of Mr. HOULDING; Miss MOBERG, S. Chilli Mission; Dr. and Mrs. C. F. JOHNSON and family, Am. Pres. Miss. (Ret.); Miss WADE, C. M. S. (Ret.); Mr. and Mrs. A. H. SWAN for Y. M. C. A., Shanghai.

September 1st, Dr. E. BEATTY, Irish Pres. Miss. (Ret.)

September 2nd, Dr. MCCLURE and son, Can. Pres. Miss. (Ret.); Rev. and Mrs. A. W. LOCHHEAD and family, Can. Pres. Miss. (Ret.); Mr. and Mrs. THARPE and family, Brethren Mission; Rev. and Mrs. WICKS, C. M. S. (Ret.)

September 3rd, Miss JENNIE V. HUGHES, for Kiukiang, M. E. M. (Ret.)

September 4th, Mr. GILBERT MCINTOSH, American Presbyterian Mission Press. (Ret.)

September 7th, Miss J. P. BROOK and Miss M. E. SOLTAN from England and Misses P. PAUL, J. RABE, M. WEIZEL and A. WACKWITZ from Germany; Miss A. WHEID, C. M. S. (All returned.)

September 8th, Miss L. C. GRAND, Wesleyan Society; Mr. H. V. SMITH, Yale Mission.

September 9th, Mr. EDWARD EVANS, Jr. (Ret.)

September 10th, Miss M. MOLER, from North America; Mrs. A. C. GRIMES and family. (Ret.)

September 16th, Rev. and Mrs. D. MACGILLIVRAY and daughter, C. L. S. (Ret.)

September 20th, Mr. and Mrs. W. D. BOONE.

DEPARTURES.

May 24th, Mr. and Mrs. W. B. PETRUS (Y. M. C. A.) and two children, for America.

August 27th, Mr. and Mrs. P. MCCARTHY for England, via Siberia.

September 1st, Prof. E. F. and Mrs. BLACK and infant, M. E. M., from Foochow, for U. S. A.

September 8th, Miss E. M. K. THOMAS, C. M. S., for England.

